

The LUTHERAN



WE GIVE THEE BUT THINE OWN
Offerings of time, talent, and possessions are Christian ways of glorifying God

AUGUST 20, 1947

Vol. 29, No. 47

5 CENTS



Sis was . . . herself

Sis won the lead in our Luther League play at last night's final tryout. The coach complimented her, said she was so natural and unaffected in the role.

But it was a different story the night before. Then he had criticized her for changing character so many times.

I knew the reason. She was playing scenes according to different actresses she'd seen in the movies.

Sometimes she'd come on stage with long graceful strides, stand facing the fireplace, then turn slightly and talk over her shoulder. Other times she'd slouch siren-like in the doorway before making her entrance. She was mixing Joan Crawford with Lauren Bacall and neither of them was the type for the

leading role in this particular play.

Sis was pretty blue on the way home. I wanted to help her get that lead but didn't quite know how to tell her what was wrong. Suddenly I remembered what an old sailor had told me up in Maine several summers ago. I was making a model boat, but each time a new ship came into the harbor I'd change the shape of the one I was making. After a while I didn't have a model of anything.

I told Sis about that experience and added a remark the sailor had made. "A ship is just like a person. It has its own personality. If you try to make it suit too many others you soon whittle the original away."

The LUTHERAN

News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Harriet E. Horn, Carl E. Koppenhaver, John M. Mangum, Assistant Editors. Edmund W. Jones, Art Director. Staff Writers: Oscar Blackwelder, Ralph D. Heim, Margaret A. J. Irvin, Nathan R. Melhorn, Earl S. Rudisill, Julius F. Seebach, Amos John Traver.

COMMITTEE ON CHURCH PAPERS: The Rev. Charles A. Linn, Ph.D., Chairman; E. Harry Schirmer, Secretary; the Rev. Herbert C. Alleman, D.D., Edward E. Croll, the Rev. Charles K. Fegley, the Rev. Robert D. Hershey, S.T.D., the Rev. Edward T. Horn, D.D., the Rev. T. Benton Peery, S.T.D., Carl Schulz.

PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania. H. Torrey Walker, Business Manager. A. J. Arbogast, Circulation and Advertising.

Subscription Price, \$2.50 a Year. Copyright, 1947, by United Lutheran Publication House. Printed in U.S.A. Entered as second-class matter, October 29, 1933, at the Post Office, Phila., Pa., under act of March 3, 1879.

THIS WEEK in *The* LUTHERAN

The Church in the News	- - - - -	Page	4
World News Notes	- - - - -		9
Washington	- - - - -		11
Kaj Munk's Spirit Goes Marching On	- - - - - By Stewart W. Herman		12
Danish patriot pastor is not forgotten			
RED SKY IN THE EAST	- - - - - By G. Elson Ruff		14
Editor of "The Lutheran" describes situation in Poland			
Let's Look at Ourselves	- - - - - By Joseph B. Mohr		18
The meaning of self-examination			
Blue Haze for Sale	- - - - - By Seville Hope		21
It pays to be honest			
Saul Becomes Paul	- - - - - By Ralph D. Heim		25
"Know the Bible" Series on The Acts			
The Lathrop Family: Vacation's End	- - - - - By Margaret A. J. Irvin		28
Personal Problem Clinic	- - - - - By Earl S. Rudisill		30
Books	- - - - -		31
Across the Desk	- - - - - By Nathan R. Melhorn		33
News of the States:			
Kansas—35; Maryland: Baltimore—36; New York: Manhattan—40;			
Ohio: Dayton—41; Pennsylvania: Altoona—43; Harrisburg—45; Reading—46			
Welfare	- - - - -		37
Camps	- - - - -		42
Letters	- - - - -		48
In Conclusion	- - - - -		50



COVER PICTURE. Pastor and people of Edgebrook Lutheran Church, Chicago, are destined to become widely known throughout the ULC by way of the filmstrip, "Teamwork." Produced by the Laymen's Movement for Stewardship, the filmstrip portrays the striking results church workers can obtain through planned visitation campaigns. Many of the scenes were laid in Edgebrook Church, with members of the congregation, and also Dr. Armin G. Weng, Illinois Synod president, taking the roles. The cover picture shows Pastor A. Howard Weeg receiving the Loyalty Sunday offering.

THE CHURCH IN THE NEWS

No double-talk

"In the United Nations Security Council the veto power should be curtailed. The veto ought not to apply to administrative matters. No single nation should be free to block an investigation of the facts or the carrying out of particular international policies which might have been agreed to."

Thus John Foster Dulles, U.S. delegate to the next U.N. Assembly, delivered himself of his opinion on world conditions. Representatives from 18 different countries attending the world convention of the Churches of Christ at Buffalo, N. Y., knew that this was no diplomatic double-talk.

"The biggest task is to improve the political foundation. The western democracies, largely through the influence of Christianity, have developed for themselves free political institutions. But they have not built broadly enough. It is that deficit which is the most serious factor. It is that deficit which, as rapidly as possible, must be made good."

Trying to build a world government on the present foundation, he said, would be like trying to build a mirage. Only about 20 per cent of the earth's population lives in a free society. And even in this 20 per cent "there are many inadequacies, notably as race discrimination is practiced."

About 80 per cent of the population "live under constitutions which, in words, vest sovereignty in the people, but in fact they are ruled by a small group which perpetuate themselves in power subject to change by revolution. Some, like the Russian people and oth-

ers within the orbit of Soviet influence are governed by a so-called 'dictatorship of the proletariat.'"

One big hope for a future in which "war and civilization can no longer go on together," he said, is moral strength. "Moral power is quite capable of assuming control of the situation. It can be the most powerful force in the world. That estimate is not a mere pious Christian hope. It is the judgment of every realist through history."

The U.N. exists today, he pointed out, largely because Christian people aroused sentiment for a world organization. The U.N. could act by calling "every nation's international acts to the bar of public opinion, with confidence that that will have healthy practical consequences."

"Christians are startled . . ."

But the church has failed to set forth its moral position, Charles P. Taft, president of the Federal Council of Churches, declared to the 4,000 delegates.

"We believe in the Declaration of Independence and the Constitution, but we are startled when somebody says that means that you can't make any distinctions in the employment of Negro or Hawaiian or Jewish girls in your office.

"We assume we are a democracy," he said, "but we can wonder whether the South is a democracy for somebody benighted enough to be a Republican in that solid stronghold of various kinds of Democrats, or whether there is much democracy in the way a dominant city political machine treats all but the select group that follows the party line."

One reason for the failure, he pointed out, is that people cannot understand the teachings of the church. Men cannot apply Christianity in their everyday lives because it is "too often phrased in the language of Shakespeare's day and incased in the theological concepts of Augustine's time."

Reformation leaders insisted on the "full sovereignty of God over all activities of the community." But for the Protestant to "defend and promote his faith weekdays, he must be able to talk the religious lingo as well as the economic lingo."

"The church must fight . . ."

Freedom of worship cannot stand alone. If the church is to have liberty it "must fight for a free press, a free labor movement, a free economy, a free educational system, a free ballot," Dr. Edwin McNeill Poteat warned the Church of Christ.

"The churches nowhere will long remain free," the president of Colgate-Rochester Divinity School said, "if education is seduced by the state and turned over to the chief-of-staff of the United States army. Nor will the churches remain free . . . if the rights of men to organize their hands, their brains, or their capital are denied by an act of hysteria or of Congress. Nor will the liberty of churches last very long beyond the corruption or the cancellation of the right to vote."

Meanwhile, in Copenhagen, Denmark, delegates to the Baptist World Alliance became aroused when they heard that less than one-tenth of the world's population has full religious freedom. A manifesto was passed asking Baptists to strive for freedom for preaching and teaching, for education and missionary work, and for the ownership and use of property for religious bodies.

Norem named CRALOG head

Beginning work this month as new field director of the Council of Relief Agencies Licensed for Operation in Germany is the Rev. Owen J. C. Norem. Former Lutheran World Relief commissioner in the French zone, he will be in charge of all CRALOG activities in the American, British, and French sectors.

Also newly appointed are three commissioners for LWR. Dr. N. M. Ylvisaker will succeed Dr. Norem. The Rev. Carl F. Yaeger will succeed the Rev. Frank M. Brown in the British zone. Mrs. Herta Epstein, first woman appointed as an LWR representative, will fill a newly-created post in Berlin.

Dr. Ylvisaker has been director of the National Lutheran Council's Service Commission since it was established in 1941. He also served as president of the National Chaplains' Association of the Armed Forces during the war.

Pastor Yaeger has been a navy chaplain for three years. Pastor Brown, whom he succeeds, has been in Germany since August of 1946 and is scheduled to return to the U.S. late this month.

Mrs. Epstein has been abroad for six months, during which time she has been employed part-time by LWR. She was formerly associated with the Boston office of the now-disbanded American Christian Committee for Refugees. Her husband is with the American Military Government in Germany.

LWA returns

With \$4,169,488.78 collected for its Lutheran World Action goal, the ULC on Aug. 1 trailed far below the National Lutheran Council average. That central body had received 90.6 per cent of its two-year quota.

Augustana Synod led with 110.5 per

cent given. Statistics for other bodies were: UELC, 94.3 per cent; Lutherna Free Church, 92.1; ELC, 91; ALC, 88.1; ULC, 83.8; Finnish Suomi Synod, 81.2; and Dannish Lutheran Church, 69.7.

A total of \$9,060,554.71 had been collected toward the two-year goal of \$10,000,000.

This is America

Manners and morals in the U.S. as reported by the American press:

¶ Sixty-seven per cent of all people who have their names on congregational rolls originally joined the church "because relatives and friends were members," according to a survey conducted by the *Des Moines Register and Tribune*. Other reasons: "Proximity of the church to home, liking the pastor or the people, spiritual and moral uplift, and social prestige."

"We sometimes wonder," cried the Christian-Evangelist, "whether the word 'salvation' has any meaning to the modern individual."

¶ Criminal activity in the U.S. reached a 16-year peak in 1946, according to the Federal Bureau of Investigation. A total of 1,685,203 major crimes were recorded, with the average age of the most persistent offenders at 17.

Indications point toward a crime era like the "roaring Twenties." Next logical step is widespread gang activity.

Priest in prison

For 10 years Father Leon Pawlina must stay in prison, reports *Religious News Service* from Warsaw. A Polish military court declares he is a spy. He had gathered information about state secrets, it was charged.

Only spying which Father Pawlina did, according to his story, was to try to find out about the arrest and beating of Roman Catholic priests by the Polish

security police.

Father Pawlina had been director of the Warsaw branch of *Caritas*, Roman Catholic relief organization in Europe. He was reported to have given information he secured to Sygmund Augustynski, editor of the *Gazeta Ludowa*, Peasant Party paper. Editor Augustynski got a 15-year prison sentence.

Archbishop behind bars

American Protestant clergymen—including Dr. Samuel Trexler of the ULC—went this month to visit the Roman Catholic archbishop, Aloysius Stepinac, in the Lepoglava prison where Yugoslavia's Tito government is keeping him.

He is not being mistreated. He is permitted to say mass every day in a specially provided chapel beside his cell. He has Bibles in Croatian and Latin, other books, and a portable typewriter. "We can assert emphatically that reports of the mistreatment of Stepinac are false," said the Protestant visitors.

The archbishop was sentenced last autumn to 16 years' imprisonment, on a charge of "political collaboration with the enemy" during the Nazi occupation.

Visiting Protestants have announced they find considerable freedom of religion in Yugoslavia. After the group interviewed Marshal Tito, Dr. William H. Melish, Episcopal clergyman, stated that "it seems to me, the degree of tolerance toward the church here is high." Tito told the visitors that full freedom is "guaranteed to all churches." He hopes the "churches will work for improved morals and the elimination of nationalist prejudices."

Answered a Vatican spokesman to the claims for religious liberty in Yugoslavia: Catholic worshipers are being "endlessly hindered" in attending church . . . numerous churches have been ordered closed. Catholic clergy



EIGHT AMERICANS in Yugoslavia see Stepinac, Tito, and find "tolerance toward church"

are vilified and accused of impossible crimes. Children are being educated in atheism by *Omladina Titova*, an organization similar to the Hitler Youth Movement.

Catholics complain about Romania

Bishop Gerald P. O'Hara is "much disturbed" over the present church situation in Romania, where he is regent of the Roman Catholic apostolic nunciature. He has been unsuccessful in securing release from prison of a group of Roman Catholics accused of subversive activities.

Many clergymen are hiding to avoid arrest by communist agents, report Roman Catholics and Eastern Orthodox leaders to *Religious News Service*.

Short-sighted alliance

"In Latin Europe there remain a Catholic heritage and tradition, but individual Catholicism, as such, is disappearing at an alarming rate. Nations

like Spain continue to be Catholic because their forefathers were; but the individual spirit and sentiment of Catholicism exist no longer."

Cardinal James Gibbons of Baltimore drew this picture before he died in 1921. It is even more accurate today.

According to a world-wide religious survey published recently under the auspices of the American committee of the World Council of Churches, "the great majority of Spaniards will have nothing to do, except under compulsion, with the Roman Catholic church." There is an "imperative need for a strong, aggressive evangelical church," states the book. "Many are seeking spiritual help outside the Roman church."

But such a church would have to fight against terrific odds. The Catholic hierarchy has been given a complete franchise by the Franco regime. The sixth article of the constitution declares: "The profession and practice of the

Catholic religion, which is the religion of the Spanish state, will enjoy official protection. . . . No public ceremonies or manifestations will be permitted to any religion other than the Catholic religion."

The government denies freedom of conscience, freedom of the press, and freedom of assembly. Along with "Protestantism, Socialism, Modernism, and Masonry," these are condemned in the school catechism as the product of "liberalism."

This hand-in-glove co-operation between the military and the hierarchy, however, is doomed to failure, reports Allen Raymond in the *New York Herald Tribune*.

"In the first place," he writes, "I am informed by foreign Catholics in Spain that tyranny, backed by the clergy, . . . has brought about a notable increase in anti-clericalism. In the second, I am informed that by its alliance with the great landlords and capitalists who give the people 'a very hard time,' the church has become the very symbol of everything the masses are learning to hate, so that the first thing which a Spanish mob is likely to do when it gets out of hand is to burn a church."

Pagan France

Although conditions to the north are different, they are almost as gloomy. "There is no denying that France," admits the Catholic *Commonweal*, "has now to be reconverted to the Faith."

Cited as indicative of the grip of secularism were results of a survey in the Lorraine-Dietrich factory outside Paris. There only 15 Christians could be found among 3,000 workmen. Of the 1,700 laborers in a factory in Courbevoie, 10 were Christian.

"In 1940 a parish in a French city had a mission," *Commonweal* says. "The

mission was a great success. One thousand people came. . . . The trouble is that there were 20,000 souls in the parish.

"Or take the case of Montreuil. There are three parishes grouping 2,122 practicing Catholic adults. Then a lot of people come to church on the great feast days so that on Palm Sunday, in 1943, there were 3,610 people in the churches. To this figure you can add 1,757 children. That makes 5,367 Christians. The trouble is that Montreuil has 70,000 inhabitants."

Missionary priests

In France, however, priests seem aware of the plight of Christianity. There, according to *Commonweal*, they have asked themselves if, "taking care too exclusively of the faithful of their parishes, they had not ended by neglecting the immense crowd of unbelievers, the poor especially, the proletariat?"

To correct their mistake many have deliberately accepted poverty in order to live among the people. During the war they joined the resistance movement. They followed the French conscript labor into Germany disguised as laborers, as electricians. "And their spiritual influence on their unhappy compatriots was greater—because they were present—than that of the greatest bishops, who were not present."

Pointed to was the example of one Dominican who became a longshoreman. "He found out what it is to do hard work, and he could guess what it is to do this work year after year when you have no hope of ever reaching anything else. . . . Now . . . he can speak to the poor of the slums about Christ and the people love him, and through him, they are able to know and love Christ."

WORLD NEWS NOTES

City planning

JAPAN HAS unique plans for the restoration of her capital, Tokyo. The former straggling confusion of narrow streets is to be eliminated.

City planners now want to induce 2,000,000 people to leave permanently. Then they intend to erect a series of towns 15 to 20 miles distant, all around Tokyo, to be connected with the city by quick-service express trains. Between Tokyo proper and this doughnut-like ring of towns they want an eight-mile open strip in which vegetables for the whole city may be grown. This is deemed advisable because outside localities tend to keep the crops of their areas to themselves.

Likewise two doughnut-like rings of local shops, banks, city and government offices, and tax-collecting booths—all branches of the city's business and government interests—will encircle Tokyo's hub at six and three miles distance respectively. This is intended to keep the people from jamming the city's central operations with daily crowds.

Finally, this wide reach of rings will be incorporated into a "Greater Tokyo Prefecture" (a kind of state), which will affect surrounding prefectures, or provinces, in much the same way as if Greater New York City would lay its direct rule on portions of Connecticut, Pennsylvania and New Jersey. If the plans succeed, anyone can reach any point within 30 minutes.

Provocation

INDICATIONS ARE increasing of Russia's purposeful activities in Asia. Soviet military stores are available for Chinese Communists at Port Arthur; surplus equipment taken from the Japanese is given to them also; Russian

political and military co-operation and technical advice are freely provided in propaganda; cavalry raiders are encouraged to penetrate China by way of Inner Mongolia; border incidents are provoked between Outer Mongolia and China's trouble-spot, Sinkiang.

All this is made more effective by reason of China's internal confusion. As a particular instance of provocation, Russia has recently been granting Soviet citizenship to Chinese subjects in Sinkiang Province.

As another possible trouble spot, the Chinese port of Dairen is rising higher above the horizon. In a silent defiance of a treaty agreement, Russia continues to keep the port sealed against the Chinese, in spite of repeated protests. U.S. rights there have been persistently refused. American officials are about to demand a reopening of the area, chiefly on behalf of U.S. interests, but the move is bound to help the Chinese.

Australia calling

AUSTRALIA HAS ambitious plans for the future. One is an offer of jobs to 400,000 Britons, emigration being made easy for them during the next few years. Australia will be aided in this program by the interest and finances of British, Canadian and U.S. firms. These are planning to spend \$65,000,000 on new industrial enterprises there; 66 overseas companies are building factories that will provide jobs for 17,000.

A measure of Australia's hopeful plans can be seen in the projected opening of new immigration offices in eight countries—New York and San Francisco in the U.S., Oslo in Norway, The Hague in Holland, Paris in France, Berlin in Germany, Shanghai in China, New Delhi in India, Cairo in Egypt.

Down to the sea

MODEL BUILDERS would be fascinated by a tour of the David Taylor Model Basin, the U.S. Navy's huge experimental laboratory at Carderock, Md. Here they would see how the nautical technicians have reversed the usual process, and have "brought the sea to the ships." Their experiments are significant because the tests bear upon present possibilities and future emergencies.

Through a complete more than half-mile model Panama Canal, all sorts of model ships are sent under perfectly reproduced conditions, to see how they will respond, if the canal were turned into a sea-level channel, such as is being contemplated.

Experiments are under way for Ming Sung Industries of Shanghai, to determine what engine power would be most suitable to drive cargo and passenger ships up China's river of many problems, the Yangste Kiang. Under present Chinese-U.S. relations these experiments might easily have international significance.

During the past few years naval experts have built and tested 1,000 ship models under all sorts of conditions.

In memoriam

FASCISTS in Latin America continue to mourn departed glory, and to long for their old chains. In Peru, the second anniversary of Mussolini's death was observed with a requiem mass under the auspices of the Peruvian Fascist Action Party. They were joined in their mourning by a group of resident Italians. In Sao Paulo, Brazil, a more extensive demonstration was staged. Italian and Brazilian Fascists joined in a similar mass for the "Italian martyrs"—Mussolini, of course, Archille Starace his party secretray, and even the Duce's

mistress, Clara Petacci. In Buenos Aires, Argentina, a picture of Mussolini appeared over night on the tomb of Giuseppi Mazzini, the ranking national hero of Italy's liberation from Austrian power. About the same time, in Mendoza's "Italy Square," several wreaths, with the inscription "Viva il Duce," were placed on the monument erected to the unknown soldier.

Lighter loads

RUSSIA IS FINDING new uses for her abundant aluminum. Recently an aluminum shovel for miners has been introduced to lighten their heavy lifting. The shovel weighs only a third as much as the ordinary steel shovel. Further improvements in mining equipment have been provided in hoists and pit props of aluminum for mining and building projects. A new sort of cutter and loader for the mines has been invented, by which the number of men needed in any operation is reduced to a third of the number previously used.

The Dark Continent

THE UNION of South Africa is exercising more boldness than wisdom in upholding white supremacy. Recently a judge in Johannesburg fined a clergyman of the Church of England for living in the Orlando Negro section of the city in the pursuit of his religious duties. He was convicted on the ground of having violated "racial taboos."

About the same time 4,000 native Africans were qualified to vote in Durban, according to the terms of the election laws. The race problem was solved, to the satisfaction of the advocates of white supremacy, by granting the Negroes two hours in which to vote. By the time their designated polls were closed only 84 had had a chance to vote.

—JULIUS F. SEEBACH

A MILESTONE IN HISTORY will be reached when the General Assembly of the United Nations at its 1948 meeting adopts a Declaration on Human Rights. Now in the drafting stage, this "international bill of rights" will top the agenda of the Human Rights Commission of the UN Economic and Social Council when it convenes in Geneva on Aug. 25.

A preliminary draft by a subcommittee on the Human Rights Commission has been released by the State Department for study and comment. This drafting committee, made up of representatives of Australia, Chile, China, France, Great Britain, Lebanon, Russia, and the United States, with Eleanor Roosevelt as chairman, has laid the groundwork for what will become an historic document.

The significance of this Declaration is that it will establish international standards of human freedom by which the practices of individual nations may be measured and judged. It will provide a rallying-point for world public opinion.

BASIC THESIS of the Declaration is expressed in Article 1 of the proposed draft: "All men are brothers. Being endowed with reason and conscience, they are members of one family. They are free and possess equal dignity and rights."

The Preamble relates human freedom to world peace: "There can be no true peace unless human rights and freedoms are respected; and only by abolishing war and the threat of war can human freedom and dignity be assured to all mankind." It specifies that human rights shall be without distinction

as to race, sex, language, or religion.

The standards set up are sure to cause sharp discussion. Even those basic rights which we Americans take for granted—life, liberty, personal security, equality before law, ownership of property, privacy of the home—are not universally accepted and practiced. Freedom of speech, of information, of assembly, of religion, are severely restricted in some countries.

Even more controversial are the proposed rights to useful work, to a decent standard of living, to education, to leisure, to a high standard of health, to social provision for unemployment, disability, and old age.

THE CHURCH should play a leading role in marshaling public sentiment behind the "bill of rights" because of its own basic emphasis on human freedom and individual worth. It could do this by educating its people in the issues involved, by making official statements in favor of the Declaration, and by providing trained leaders to represent the Church in consulting with and advising national and international agencies.

An outstanding example of this type of leadership is the service rendered by Dr. O. Frederick Nolde at the San Francisco Conference and in the development of the movement for the international codification of human rights. Going far beyond the study of the *relation* of the Church to this movement, he has mastered the intricate issues themselves and ranks as a specialist.

The State Department has announced that it will welcome consultation with church leaders on the Declaration at various stages in its development.

—ROBERT E. VAN DEUSEN

Kaj Munk's Spirit Goes Marching On

By STEWART W. HERMAN

NEARLY FOUR YEARS have passed since the mutilated body of Lutheran Pastor Kaj Munk was left in a roadside ditch by a band of Nazi thugs. But Denmark has by no means forgotten its hero of the resistance.

When I recently visited the roadside spot I found a rough cross. Fresh flowers lay around the base and hung from the arms. I also found the same evidence of popular esteem at his unmarked grave just behind the old village church of Vederso. He lies not more than 30 feet from the pulpit which he made famous and the chancel from which he delivered his last impromptu sermon on New Year's Eve in 1943.

The parsonage, which the Danish Church authorities have set aside to become a museum in memory of the pastor-martyr, is not in the village. It lies two miles away toward the North Sea behind a thick jungle of trees which is known as the "Parson's Garden."

As I approached the parsonage I wondered what had happened to Mrs. Kaj Munk. It turned out that this summer she again occupied the house.

SHE RECEIVED ME very graciously and took me for a walk through the labyrinthine ways of the garden which is designed to break the force of the prevailing western winds sweeping inland from the ocean. Along with us went all the children, running ahead or dropping behind to pluck berries from the



thick bushes on either side of the path. We went to the bench on which Kaj Munk loved to sit and survey the sand, water, and sky of his thinly populated parish. Sitting there, I realized why he continued to cling to this modest country charge even after he became internationally famous as a dramatist.

Mrs. Munk proved to be a lady of unusual grace and surprising gaiety. The secret of this rests in her determination to live for her children. The widowed mother now dresses in summery white which well matches her tanned face and sparkling blue eyes. She grew somber only as I gave voice to an American appreciation of the high regard in which her husband is held.

Later I whispered to the eldest daughter, "I can easily understand why Kaj Munk must have been very happy at home and why he got along so well with his wife."

She looked at me intently for a second and then replied, "With us it was never tiresome."

MY WIFE AND I invited Mrs. Munk to have luncheon with us at our hotel among the dunes on the seashore. At first she seemed on the point of refusing,

but she bit her lip and then decided that she would come. Later I heard the reason for her hesitation. Although the hotel was only two or three miles from her house, she had never set foot in it before the day she came to see us. It was the same hotel which had never obtained a wine license, for the simple reason that Kaj Munk had strongly opposed it. He had firmly stated that he would leave the parish if the license were granted! It was a token of the particular esteem which his people had for their eccentric pastor that the question was never raised again. It would be wrong to imply that the pastor did not drink wine occasionally at the parsonage or in the homes of his parishioners. He did. But he did not want a public bar in the parish, owing to the adverse influence it would have on his young people.

Apparently the proprietor did not hold a grudge, because he was very much pleased when I told him that Mrs. Munk would be our guest at lunch. We sat in the dining room which, since the pastor's martyrdom, has been embellished with a large oil portrait of him. The likeness is very good, but it is by no means a masterpiece. Mrs. Munk was amused by the painting, which has become famous in its own right because it portrays Kaj Munk sitting at his writing table and holding a pen in the six fingers of his right hand. No thumb is visible, but five full-grown fingers are plainly to be counted.

MRS. MUNK REFUSES to wrap her husband in veils of sacrosanct mystery. For example, she took me to his study at the parsonage and showed me the breast-high desk at which he worked while sitting on a tall stool. The room was as her husband had left it, and she intends to keep it so. But at the same

time it is in constant use and her own papers and letters are much in evidence. She was somewhat embarrassed when her daughter pointed out that this was the place where her mother retires to teach herself English. Here she works among the mementos of her husband's success as a dramatist and the souvenirs of his student days.

The room is nothing more than a walled-off portion of the attic, approached through the usual accumulation of broken furniture, abandoned toys, surplus books, which litter attics all around the world. Several years from now after the house has been converted into a museum, I have no doubt that there will be the usual "museum atmosphere" about the place. Moths will have got into the dressing-gown which Kaj Munk was so proud of because it descended from the days when he was warden of the famous student-house at the University of Copenhagen. The laurel crown given to him by Denmark will have faded completely. There will no doubt be an air of dusty disuse permeating the whole study.

JUST NOW THERE IS all the life and vitality which the boys and girls inherited from their father and which has not been stifled by their youthful mother. The Nazis thought that they could extinguish the vitality of Kaj Munk, but they succeeded merely in setting the whole nation aflame.

Today the name of Kaj Munk is more famous than that of Tordenskjold whose face adorns practically all the match-box covers in Denmark, as a great naval hero who a century ago fought so gallantly for his little country. Kaj Munk threw no bombs, but his influence proved to be all the more damaging to the Nazi cause because it was spiritual rather than physical.

Red Sky in the East

By G. ELSON RUFF

Poland is next door to Russia, and is ruled by Communists. But Protestants are free to preach and teach—to the extent their postwar poverty will permit

ON A JULY MORNING in Poland I saw the sun rise, lurid red, from somewhere in the direction of Moscow. That was about all, in 10 days' wandering behind the so-called iron curtain, which reminded me how near I was to the Russian border.

From the moment you enter Poland you get the idea that you're in a police state. For the first time in Europe I saw all the guards carrying tommy guns. In Warsaw they carry them even as they patrol in front of the government offices.

But people don't seem afraid the guards will carry them off to the Kremlin if they say anything about the Russians. People walking in the main streets of Warsaw told me of Russian cruelty. A woman, not lowering her voice in the least, described for me the six years she spent as a slave laborer in Siberia. Russians had imprisoned families of the leading citizens of eastern Poland at the time of the invasion in 1939 and sent them off to distant prison camps from which not many returned.

All that eastern Polish area has now been permanently annexed to Russia. As many of its people as could possibly escape living under Russian rule have fled to the west. If the people in Moscow had ever hoped to win the affection and loyalty of the Poles, they took queer ways of going about it.

With far more bitterness than the Poles speak of the Russians, they speak of the Germans. It was the Wehrmacht

that destroyed Warsaw, methodically, relentlessly, until more than 90 per cent of the city's buildings had been blown up. This city of more than a million people was made into the biggest rubble heap in history.

HERE IN WARSAW one gets a sense of the cost of war. Every morning before seven a stream of laborers comes pouring into the city from across the Vistula and from shabby suburban communities on the north and the postwar housing-project community on the south. Men go to work on the rubble with picks and shovels. They clean up the bricks from among the millions lying in great heaps, and shovel the remaining dust into carts drawn by skinny horses. Occasionally they pull down remaining sections of the walls of ruined buildings, and stir up clouds of dust which settles over everything.

With the reclaimed bricks workmen are busy constructing rows of one-story shops and dwellings along the main streets, or patching up the holes in such buildings as seem worth repair.

Among the workmen the shabbiest and saddest are the German prisoners of war. There is a camp on the southwestern fringe of the city where hundreds of them are housed. There may be many more such camps; this is the only one I saw. I had to follow a squad of these prisoners nearly four miles, after they had finished their day's work, to find where they were quartered. They look old, hard, hopeless. Some of

them, probably, have been away from home since the war began.

I thought of these men a week later when I was in Austria, and heard a woman tell about her sister. There isn't much food in Austria, but this woman's sister takes a little of every ration of staple food which she receives and puts it away. It's for her son, a war prisoner, when he comes home. She hasn't heard from him in four years . . . everyone tries to tell her that he's dead. But she goes on saving something for him to eat when he returns.

ALL THE MEN NOW working in Warsaw, with the tools I saw them using, couldn't clean up the rubble and rebuild the city in a hundred years. But somewhere or other there are 600,000 people—I was told—living there now. It would seem so much better if they could give up their city and go away somewhere to start over. Of course there's no place to go. Down under the rubble, in whatever cellars they could clear out, some of them are living in dampness and filth. You can see people coming out of big holes in foundation walls in the early morning. And wherever a room or two can be reclaimed in the midst of some shattered apartment house, you see curtains over the windows and lights shining at night.

We human beings are queer creatures, with ability to get used to almost anything. I can't see how hundreds of thousands of people could get used to living month after month in such a colossal rubbish heap. But life goes on. Polish women sell *lodi* in the streets all through the summer afternoons . . . a thin sort of ice cream in tiny cones. And others peddle flowers, singing their wares in a soft, plaintive song. At evening other women are on the streets selling long loaves of bread—un-

wrapped, of course—to people hurrying homeward. And one night I was in Warsaw they were playing "Hamlet" in the national theater.

People seem not to think about the devastation around them. What they remember are those horrible days three



Mothers gathered together their frightened children and tried to flee, not knowing where to go

years ago, when Warsaw was besieged by the Russians across the Vistula, and insurrection of the Polish patriots against the Germans raged in the city streets, and starvation and ruin fell upon them. People tried to tell me about that, in little scraps of the various languages we had in common. There was frightful emotion in their words.

"DON'T FORGET." I was told in Warsaw, "we Poles have no middle class." The only people who might have complained when the new Polish government began nationalizing industry and estates were the small group of wealthy individuals who owned something.

Most of the people have always been terribly poor. I was stunned when I discovered the immemorial poverty of the Slavic peasant, upon a visit among villages in southern Slovakia. In Poland there is even greater poverty . . . houses in the villages have thatched roofs instead of tile as in Slovakia and of course there aren't as many geese. Most of the houses are built of wood, unpainted. People were hard at work

in the fields this summer, all over Europe. In Poland as elsewhere they were cutting wheat with scythes, binding it with straw. Wherever I saw sheaves being moved, they were carried on the backs of the laborers. I never saw any kind of farm machinery, seldom even any kind of carts. Women worked with the men. Even section-hands on the railroad were barefoot women.

Estates have been taken from the aristocrats. Banks, insurance companies, hotels, any factory where more than 50 people are working have become government property. Poles have a "three-year plan" for building up their industry.

It may take more than government ownership to make Poland prosperous. But there won't be much opposition to the experiment. Aristocrats, big land owners, rich people were too few in number to make much difference. And there's no middle class. Polish people will eat, at least modestly. Food rationing is gradually being dropped. Of course Poland has large areas of good farming land taken from the Germans.

MY BUSINESS IN POLAND was to see how things look and how the people are living, and to see especially the situation of the churches. There was nothing new for me to discover; all the essential facts are on file. Drs. Franklin Clark Fry and Ralph Long were in Warsaw last summer. Dr. Paul Empie went there in midwinter. Dr. Stewart Herman and others from the World Council of Churches have made visits. What these men have written has been published promptly in *THE LUTHERAN*. This paper has printed more complete and accurate reports of the present church situation in Poland than I have seen anywhere else.

Even though I would make no dis-

coveries, I wanted a first-hand impression so I would have better judgment of news from Poland in months to come. In Warsaw I went to see various leaders of the Protestant churches.

Methodists have a seven-story building under which the Germans placed four mines; two under foundation walls and two under partition walls. Those under the foundation walls failed to go off. When the Germans detonated their mines, the building was badly shattered but not destroyed. Now it is being repaired, and contains offices and apartments, one of the best buildings still standing in Warsaw.

On the European continent there have been small groups of Methodists and Baptists in almost every country, more or less ignored by other Protestants. They have had about the same standing as the Pillar of Fire people in the United States, very earnest and good people but outside the old traditions and without an educated ministry.

NOW THE METHODISTS in Poland have a much improved situation. For the first time the government recognizes them as a church and has given their pastors Number One ration cards, such as other pastors get, permitting them to buy food at 25 per cent reduction in price. Some church properties formerly belonging to Germans who were expelled from postwar Poland have been taken by the Methodists. They have secured some Polish Lutheran churches where Lutherans have been unable to provide pastors.

This stirred up discussion. But, the Methodist leaders explained to me, everything will go along peacefully if churchmen from outside refrain from interfering in a situation they can't understand. Methodists are conducting a fine relief program, directed by 12

workers, of whom two are from the U.S. and one from Canada. Other churches—Lutheran, for instance—channel their relief program through the World Council of Churches. Methodists work on a denominational basis, because they classify Poland as a foreign mission field. This summer the Methodists had four youth camps, in widely separated areas, some in properties formerly Lutheran. Hundreds of young people were instructed and nourished in the camps.

ON THE EUROPEAN CONTINENT most of the Protestants are called Evangelicals. A large majority of these (sixty million by prewar count) adhere to the Augsburg Confession, teach Luther's Catechism to their children, consider themselves faithful followers of Martin Luther. In prewar Poland most of the Protestants, about 500,000, belonged to the Evangelical Church of the Augsburg Confession, a strongly Lutheran church.

When the Nazis came into Poland in 1939 they told Lutherans they must call themselves Germans, *Volksdeutsche*, rather than Poles. "But I am not a German. I am a Pole," said the Lutheran bishop, Julius Bursche. He was imprisoned, and eventually beaten and kicked to death. Other pastors went into hiding, took positions as farm laborers, tried to save themselves. Many were captured. Of 105 clergymen, 27 died in concentration camps or prisons.

Other pastors and their people died during the days of starvation and destruction, so that only half of the Polish Lutheran clergy remain now, and the church membership is reduced to about 100,000. In Warsaw the Lutherans had one of the greatest churches of the city, schools, deaconess motherhouse, hospitals, an orphanage. Most of them are gone. The shattered walls of the church

stand, with no roof but the sky.

I had seen the Lutheran bishop of Poland, Jan Szeruda, in Lund, and also Pastor Zygmunt Michelis of this ruined church of Warsaw. They had not returned from Sweden when I was in Poland, but I talked with a few of their colleagues in their offices. The work of the church goes forward, largely in proportion to the amount of money that can be supplied by Lutherans in America or elsewhere. A few men are being trained for the ministry in the theological school of the University of Warsaw, nearby the ruined Holy Trinity Lutheran Church. There is very little money to pay pastors' salaries or rebuild shattered churches.

MEANWHILE in the former east German areas—East Prussia, Pomerania, Brandenburg east of the Oder, and especially Silesia—now under Polish rule, there are thousands of Lutheran churches and countless Lutheran peo-



From east to west,
and west to east,
have trudged the
weary refugees

ple. Millions of the Germans have been expelled, but many remain, as well as many Slavic people. I went through a corner of Upper Silesia by train, and returning by plane I saw many miles of the famous Oder River. Breslau, in Silesia, is being rebuilt rapidly as the Polish city of Wroclaw. Into all this area millions of Poles are moving from territory east of the Bug River, now Russian.

According to the new boundaries

there are probably far more Lutherans in Poland than there ever were before. Within the narrow limits of the men and money available, they are receiving the ministry of their church. But unless help can be given in far larger amounts, Lutheranism will practically disappear in many areas where it was once strong.

Communists who are in possession of the Polish government don't seem to worry much about Protestants. They spend their energy on the Roman Catholics who controlled prewar Poland almost as thoroughly as they now control Spain. Much opinion regarding Poland which is current in America is manufactured by Roman Catholics. Unques-

tionably their church is being persecuted. Protestants of the world should protest with all their strength against religious persecution anywhere—especially now in Slavic and Balkan countries—and then perhaps we would be heeded when we cry for help in Spain or the Baltic countries.

But I don't think we need to cross Poland off our maps as merely a shadow in the strong red light from the east. Poles waited 125 years to become an independent nation in 1918, and no matter how long they have to wait again the Poles will still be Poles. And—depending somewhat on how much we help—Christian.



"It is people that count; you want to put yourself into people; they touch other people; these others still; and so you go on working forever."

—ALICE FREEMAN PALMER



Let's Look at Ourselves

By JOSEPH B. MOHR

Self-examination means measuring our lives with the standard of Jesus as we would measure a piece of cloth with a yardstick

THE EXHORTATION IN OUR LUTHERAN Order for Public Confession begins with the salutation, *Dearly Beloved!* That exclamation mark suggests that undivided attention should be paid the words that follow. It is there with a purpose, for the Exhortation is a marvelously brief condensation of the Gospel.

Forasmuch as we purpose to come to the Holy Supper of our Lord Jesus Christ, it becometh us diligently to ex-

amine ourselves, as St. Paul exhorteth us.

But it is difficult for us to examine ourselves. Our eyes are often blind to our worst faults. It is therefore well to agree with the Psalmist, who suggested, "Examine me, O Lord, and prove my heart . . ."

Self-examining means letting God be our judge. It means measuring our lives with the standard of Jesus and his righteousness, as we would measure a



It becometh us . . . to examine ourselves
 piece of cloth with a standard yardstick
 to determine how much it lacks of being
 the required length.

*But if we thus examine ourselves, we
 shall find in us nothing but sin and
 death, from which we can in no wise set
 ourselves free.*

Scripture agrees. "The soul that sinneth, it shall die." To the rich man

whose barns are bulging with good things, but who decides, "Soul, take thine ease," God announces, "Thou fool, this night thy soul shall be required of thee."

When St. Paul states that the "wages of sin is death," he means spiritual death, which is complete separation from God. In this death, observes the Psalmist, "there is no remembrance of thee."

This condition of sin and its effect, death, is one *from which we can in no wise set ourselves free*. Again and again God, through the prophets, called men to return to him, but men persisted in following their own way of life. By his own power man cannot set himself free from sin and death, or he would have done so long ago.

So in the fullness of time God sent his Son to redeem the world.

Therefore our Lord Jesus Christ hath had mercy upon us, and hath taken upon Himself our nature, that so He might fulfill for us the whole will and law of God, and for us and our deliverance suffer death and all that we by our sins have deserved.

"God so loved the world . . ." Why He loved the world can be explained only by saying that it is God's nature to do so. That is the kind of God we have.

Jesus was the only person clothed in human flesh who completely satisfied God's requirements. He not only lived the life God expects us to imitate, but He was crucified for so doing, because of man's hatred of God's way of life. And through Christ's death God suffered the agonizing spiritual death *we by our sins deserved*.

The benefit of God's work for us is received by us through our trust in Christ. Through his Word God offers

us forgiveness, if we confess our sin and repent and *hunger and thirst after righteousness.*

The Bible is the vehicle whereby the promises of God are conveyed to us. The Word of God is sufficient for all our spiritual needs. But Christ wanted to give us a pledge of his promise, a sign and a seal.

And to the end that we should the more confidently believe this, and be strengthened by our faith in cheerful obedience to His will, He hath instituted the Holy Sacrament of His Supper, in which He giveth us His Body to eat, and His Blood to drink.

No different promise comes to us through the sacrament which is not already inherent in the Word. Dr. H. E. Jacobs wrote, "Even though the same promise has been heard a thousand times outside of the sacrament, it acquires a new force when it has as its pledge and seal the very body and blood that were the price of our redemption." Thus we realize that the sacrament was instituted for the special comfort and strengthening of those who humbly confess their sins, and who hunger and thirst after righteousness.

The sacrament offers us an outward and visible sign of God's grace, individualizing the promise. It also recalls to mind the crucifixion, which is the guarantee of God's good intentions. For we should also do this in remembrance of Him, showing His death, that He was delivered for our offences, and raised again for our justification.

And in return for what God has done for us we should render unto Him most hearty thanks for the same. This we do at the conclusion of the communion service, in the Thanksgiving. We should leave the altar not in a morose mood but in gratitude for having had fellow-

ship with the real presence of Christ.

Whereupon follow certain solemn duties of the new life. We must *take up our cross and follow Him, and, according to His commandment, love one another even as He hath loved us.*

This is no easy assignment. The cross of Christian experience means sharing the burdens and sufferings of fellow men and enduring the rebuffs of a world hostile to God. Although God blesses us abundantly, he offers no release from the burden and heat of the day in which man must work before the night cometh when no man can work.

There remains much to be done for the Kingdom of God, even in fulfilling the apparently simple commandment to love one another.

THE REASON FOR LOVING one another is easy to understand. It is for the same reason members of a family love one another. The sacrament binds Christians together in a unique unity. *For we are all one body, even as we are all partakers of this one Bread, and drink of this one Cup.*

Finally, *whoso eateth of this Bread, and drinketh of this Cup, firmly believing the words of Christ, dwelleth in Christ, and Christ in him, and hath eternal life.* This intimate union with Christ—the opposite of spiritual separation from him, which is death—is the essence of eternal life.

The significant word to notice is "hath," in the present tense. The Exhortation does not say "shall have eternal life." It assures us that we already possess the life that perishes not.

Being one with Christ is a treasure that no man can take from us, and which neither moth nor rust can corrupt. For we have his promise, "Lo, I am with you alway, even unto the end of the world. Amen."



Blue Haze for Sale

By SEVILLE HOPE

THE NIGHT NURSE had come on duty. Slowly Elaine walked down the white hall of the hospital. Outside she backed the coupe from the parking lot swiftly and started home. Ahead were the farm chores, behind was her mother lying weak in the hospital bed.

She had told her mother today that she was selling the east 80 acres. Mother's eyes had clouded, but she only said that Elaine knew best. Taxes don't wait, and hospital bills run high.

Elaine guided the little car around the curve past the factory. Soft clouds of smoke hung over the buildings and stretched across the valley, filtering away into the hills like a filmy veil.

In spite of herself, Elaine's mind returned again and again to the thought of selling. Her heart had sunk when she saw that ad in the newspaper. "For sale: Eighty acres of Blue Haze Farm." It contained all the vital information, but it could never tell of the work that had gone into the east 80, or of the

crops that had been harvested there, or of the view from the hilltop. Elaine felt almost a traitor to the farm and to her father's memory when she mailed that small notice.

Her father had told her they were land poor. She had not understood then. Things had gone all right until he died, and since that time she and her mother had managed. But with mother in the hospital it was different. In vain she had looked for help, and as she dragged herself to bed more wearily each night the meaning of her father's words became clear to her. Last week when the notice came for the taxes Elaine made her decision.

"IF ONLY—," she sighed to herself as she turned off the highway. But, she told herself firmly, "ifs" won't help.

As she sped along the narrow road it seemed that all her dreams—of art school and an easier life for mother and herself—had vanished into the blue haze of the valley. Living today was so hard that tomorrow hardly seemed worth dreaming about. She pulled into the yard and impatiently jumped from the car. She couldn't avoid feeling rebellious now and then.

Rover came bounding across the yard, barking for attention.

"Thank goodness you don't know what's up, old boy," Elaine told him affectionately as she grabbed at his wagging tail. Rover waited, quivering, for her to play, but she turned to gaze down the valley once more, into the haze of the afternoon. This was home—the shrubbery she and Dad had planted, the windbreak so recently a row of slender sapplings, the fields stretching into the hills.

Her green eyes rested wistfully on the familiar scene and in spite of herself she felt the sting of tears. She bit

her lip and turned abruptly into the house. Work would keep her from thinking. But the memory of Dad as he forked hay into the wagon in the big meadow in the east 80 kept pushing into her mind.

SUDDENLY ROVER'S BARK brought her back to the present. She went to the door and watched a green sedan slow to a stop beside her car. An elderly man stepped out, then stopped at the growling of the dog.

"Be still, Rover," Elaine admonished from the doorway. "He won't bite, sir."

"Ah," said the man, "I know. He's trying to do his job. Come here, boy."

He made his way around Rover who followed, sniffing, at his heels, and walked to the foot of the steps. "My name's Nathan Hobart, miss. I heard your farm is up for sale. I used to live down this valley when I was a boy."

"Not the farm exactly," Elaine explained hastily. "Not the house. Just the east 80 acres," and she pointed toward the meadows.

"Ummm," Nathan Hobart was non-committal.

"It's good soil," Elaine hurried to explain. She wanted the man to know about her farm. She had a right to be proud of it, she was sure. "All the meadows are level and under cultivation." Her enthusiasm for the place bubbled over until she remembered the doubts she herself had of the value of the east 80. "Of course," she added, "there are no buildings. But would you like to look it over?"

They walked over the fields and Elaine told Nathan Hobart about rotating the crops, but she said nothing of the memories that every fence post and every bush brought to her. They walked beside the pasture discussing soils, and Elaine could tell that Nathan

Hobart knew the land. When he peered beneath a vine-covered mound and remarked, "Limestones, that's what makes the soil so rich," she almost told him of her father's love for the land. Something held her back. Would he love this farm the way they had?

THEN SHE REMEMBERED why she was selling and told herself firmly not to be sentimental. Money is money, and debts are debts. They climbed part way up the long hill and Elaine tried to contain her impatience as the man gazed across the valley without speaking.

"It's good to see this again," he said finally.

"It is beautiful," she remarked feeling her way cautiously with her eyes on his face. "The countryside's at its best now and there'll be a good harvest. And it's a grand chance for \$25 an acre, don't you think?"

Nathan Hobart nodded. "So," he smiled, "you knew I couldn't resist the place, did you? Well, the price is good and so's the land." His eyes twinkled as he added, "You're a smart salesman, my dear, letting the land speak for itself. I'm buying it for my nephew."

They made arrangements as they walked back to the farm house. Elaine explained that she would like a down payment and they decided to go to town to the notary's office.

When Nathan Hobart waved her good-by, he called to her that his nephew would soon be down. With this \$200 in her purse, Elaine felt curiously light-headed and hardly heeded his words. It seemed as if all her troubles had slipped from her shoulders. The taxes could be paid, and mother's hospital bills.

Maybe, she thought, there'll even be enough for art school. But as soon as the thought slipped into her mind she

crushed it. Mother and the farm came first, no matter what she longed for. No matter how much she scrimped and saved there would not be enough for the art. She might as well face that once and for all.

IT IS ONE THING to tell yourself, another to believe and keep from wishful thinking. The hope nagged at her, no matter how hard she tried to keep her mind on other things. Perhaps she should have asked a higher price. Immediately her common sense told her that local values would never allow that. And yet—Elaine's forehead wrinkled as she surveyed the land.

After supper she ran to the barn. The chores there were tedious and long. She was thoroughly weary as she started for the house. Rover's excited barks sounded again and once more a car screeched to a halt beside the coupe. It was a low-slung roadster from which a tall man vaulted athletically. He advanced with outstretched hand, with Rover snipping at his heels.

"Call off your dog," he shouted genially. "Looks vicious." His tone belied his words. "Hear the place is the one that's for sale, miss. Barry Grim's the name."

"Down, Rover," Elaine called to the dog. She eyed the young man, whose shoulders surely could not be as wide as his plaid jacket seemed to indicate. "It's not the entire farm, only 80 acres."

The young man cocked an eyebrow, apparently waiting for more details.

"But it's sold. I closed the sale this afternoon."

Barry Grim looked suspicious. "I've heard yarns like that before. You'd probably change your mind if I made it worth while."

So, she could have sold for more. Needing the money as she did, she had

hastened to close the sale. Still, she reminded herself, that was the price she had advertised.

"I'm telling the truth," she said, "regardless of your opinion. I sold this afternoon at the price advertised."

"You couldn't," he remarked with a cynicism that made Elaine's temper flare. "There wouldn't be an office open to handle the deal. Why not tell it straight?"

HER RETORT WAS CRISP. "The contract for sale was made at Wilson's Transfer Company. I have the down payment and the transaction will be completed Monday. There's no use discussing it."

"Money talks, Miss Comstock. At \$35 an acre you'd have an extra \$800 that might come in handy. A contract for sale isn't really a sale, you know. It can be broken with no trouble. We could take care of that all right."

Elaine hesitated. Eight hundred dollars would practically take care of the longed-for art course. She could feel her hand tremble on Rover's back.

Receiving no answer the young man turned as if to go, took a few steps toward his car, then started quickly back. "Miss Comstock, I'll pay you \$50 for a three-day option on that 80-acre tract if you'll break your contract for sale." He was no longer feeling her out, wheedling. His words were as crisp as hers had been and he was all business. "That will give me time to take it up with my office and I am offering you \$40 an acre." He paused to let her grasp his words. "Take it or leave it."

Mentally Elaine calculated the dizzyly mounting sum. The difference between this offer and that of Nathan Hobart's could not be figured in a few swift seconds. She could tell Mr. Hobart she had changed her mind and pay him back the \$200. The extra money

would come in handy as Barry Grim had said. She was silent as her mind jumped from possibility to possibility.

Barry Grim took out his bill fold. "I knew you'd see the wisdom of making the better deal."

Something in his tone rang false. "I see the wisdom, Mr. Grim, of keeping my word," Elaine said firmly. "I set a fair price, the buyer accepted it, and we made the contract for sale. I intend to keep it. Good night."

SHE BRUSHED PAST HIM and entered the house. Barry Grim made a move as if to stop her, then shrugged his shoulders and stepped into his car. Elaine listened to the roar of its motor as he sped away down the road.

If she had seen him before Nathan Hobart had come she would have the extra money. Still, there was something about him, she couldn't place exactly what, but something wrong. She stood by the window trying to understand his eagerness to buy.

The telephone interrupted her, two long rings and one short. She answered mechanically, smiling as she heard the click that meant the folks down the line were listening in.

"Elaine," John Winter's voice boomed into her ear, "there's a young man been asking about your farm. He's trying to buy land for an oil company. Has he been there? He's tall, well-dressed, about 30. He drives a grey roadster."

"Yes, he's just gone, but I didn't sell to him. Is the old oil rumor being revived?"

"No," the deep voice answered. "He's looking for land and making payment in shares. I've called the state Securities Commission and there isn't any company in the state going by the name that fellow gave. He's a phoney, likely to be picked up any time. He wheedles the

sale, then makes the seller take payment in worthless stock. He'll be picked up any time. It's lucky you didn't sell."

Elaine was weak when she hung the receiver back on its hook. She had saved herself by playing fair to Nathan Hobart. Treating people right did pay, she knew now, as dad had told her in the past.

WHEN ELAINE DROVE into the yard after her visit to the hospital Sunday the Hobart car was in the yard. Nathan Hobart and a younger man, obviously his nephew, were making overtures to Rover.

"My nephew, Dale," Nathan Hobart introduced the tall man to her.

"Nice to meet you," said Dale Hobart. "Uncle certainly found a beautiful spot here."

"It's in good condition," Elaine smiled at him.

"Oh, I'm not worried about that. Uncle Nathan can harvest the crops. It's the view I'm pepped up about. That blue haze is something that would challenge anyone with a yen toward painting. I'm ready to pitch a tent just to get started with some of these scenes."

"You paint?" Elaine could hardly believe her ears. The young man only nodded, but his uncle explained.

"He's a landscape painter with several hung in eastern galleries. He needed some outdoor life after six months in the army hospital. I want to retire, so we decided to go in together."

They spent the afternoon in talk, about the farms and plans for running them to the best advantage of each, and more about painting. As Elaine listened to Dale Hobart and his uncle the future, toward which she had hardly dared look a few short days before, unrolled swiftly to horizons far beyond the blue haze of the valley spread before her.

By Ralph D. Heim

Paul's conversion is narrated at three places in The Acts: 9:1-9; 22:5-10; 26:12-18. This study is based chiefly on 9:1-9.

"A MAN small in size, bald-headed and bandy-legged, well built, with eyebrows meeting over a rather long nose and with motions full of grace." That is the way tradition describes this man who did more than any other to shape the religious life of mankind.

Saul was born in Tarsus of Cilicia perhaps about the same time Jesus was born in Bethlehem 500 miles due south. Cilicia was a large Roman province midway between Jerusalem and the present Istanbul. Tarsus was a city of perhaps half-a-million people. Located on the Cydnus River and a large inland lake not far from the sea, it was busy with foreign shipping. Just as important, it was on the road from Egypt and all the East to Rome. Not far away was the "Cilician Gate" through the Taurus Mountains, and the traffic passed through Tarsus as well as that pass.

SAUL'S HOME CITY, then, was an important business center. It was also a center of education and culture with a university as famous as any. All in all, Paul was a man of metropolitan background while his Master was at home in village and countryside.

Paul did not leave us any specific information concerning father or mother, brothers or sisters. Luke tells us only that he had a sister in Jerusalem. Nevertheless, what we know of Jewish home life in general makes it easier to understand many facts about Paul. All his life he was characterized by certain ideas, attitudes, and habits shaped not

only by his Jewish race but also by his Jewish rearing.

During his first six years Saul heard the same stories of Abraham, Isaac, Jacob, Joseph and Moses which we tell our own children. Meanwhile he was participating with the family in all the rites that go with Judaism. Then he attended the synagogue school with the rabbi as teacher. As soon as he could read, he became familiar with the scrolls of the Scriptures themselves.

Another element in Paul's upbringing was his training at tent-making, which means the weaving of cloth for tents. That may have been the means by which his father earned the family living. The mountain people would bring wool from the hills and exchange it for the cloth he had woven for their tents. This is how it happened that Paul supported himself on preaching missions by his skill at the loom.

TARSUS IS STILL on the map near the northeastern corner of the Mediterranean. Yet a modern visitor there says that if Paul returned he would find little familiar save the tent-cloth weavers still working at their looms.

You can visit Tarsus by train. But the river has moved away, the lake is a swamp, and the ruins of the noble buildings are covered with some 10 or 15 feet of soil. There are only dirty roadways and wooden shacks—"a dusty little malarial town crouched in a swamp." Civilization is not a gift, it is an achievement. A bit of carelessness, now, a piece of folly then, and it is gone!

But that great city had been there to cradle the youth of Saul. Then, perhaps

at 12 or 13, Saul went to Jerusalem for higher education. Doubtless he had already shown unusual promise in school. So, with a sister in Jerusalem at whose home he could live, he was given this opportunity. It appears that his brilliance was recognized even among the picked students at the temple, for he studied under Gamaliel, reputed to be the greatest teacher of the time.

There in Jerusalem Saul must have seen and heard many things pertaining to the development of the new Christian sect. It is possible that some stories about the ministry of Jesus came to his ears. Unquestionably he heard about the crucifixion and the circumstances attending it. Perhaps, too, he gained some knowledge of the early work of Peter and John after Pentecost.

HIS FIRST CERTAIN CONTACT with the church was at the stoning of Stephen, where he is mentioned for the first time in Scripture (7:58). It is possible, of course, that he heard Stephen's teaching at that time. Verse 9 in the sixth chapter of The Acts states that certain men of the synagogue of "them at Cilicia" disputed with Stephen. Since Saul was from Cilicia, this was likely the synagogue which he frequented in Jerusalem. It seems possible that he was of the number whom Stephen bested in the argument. Still more likely, Saul was among those who brought Stephen before the Sanhedrin and heard his defense. Perhaps that is why Luke was able to add that lovely touch about Stephen's face looking like an angel's (6:15). Paul had told Luke how Stephen looked.

Then we are told directly (7:58) that Saul watched over the garments thrown aside so that Stephen's executioners could hurl their rocks with more deadly

effect. Saul did not know it but, while he watched that clothing, Stephen's own mantle of leadership for Christ was falling upon himself.

Soon, though, he was launched upon his career as leader of the persecution which followed the martyrdom of Stephen. The violence of that persecution becomes clearer when you read other descriptions of it, such as The Acts 22:4 and 26:5. There was search, seizure, arrest, imprisonment, death, slaughter, havoc. It was real.

Saul seems to have thought he was succeeding so well in clearing Jerusalem of Christians that he ought to seek new fields to conquer. He chose Damascus, 140 miles northeast of Jerusalem. It was a city of large Jewish population where he suspected, or had been informed, that there were believers. He secured permission to go there, arrest, and bring to Jerusalem for trial and condemnation by the council any Christians he could find. Now he is on the way; his caravan is approaching Damascus.

BUT SAUL'S PLANS were not in accord with God's purposes. He had made Paul on such a pattern as few men have been fashioned. A man like that could not remain contented with the career in which he was engaging. He never did anything by halves, but he was not by nature a fanatic, bigot and murderer. Besides, he had not been brought up that way. Moreover, he had been hearing and seeing disquieting things—the convincing controversy with Stephen; the godly death of the martyr; the spiritual beauty of those whom he had persecuted; the haunting personality of the Great Leader of them all.

How long the resulting conflict had raged in Paul's spirit we can only guess. At any rate, there had to be a decision

soon, for things like that cannot go on forever. Would he "go through with it" when he arrived at Damascus? Each hour the donkey he rode brought him nearer to the city, his spiritual fever rose. As he glimpsed its towers on the horizon, the crisis came.

By personality and experience, Saul was ready. So, at the opportune moment as he rode on that mission of hate and death, the love and life of God in Christ overwhelmed him and he was converted.

WHAT IS CONVERSION? Theologians have answered, and so have psychologists, educators, poets, novelists, pastors and people. Most simply, conversion is a turning from some other way of living to the Christian way.

For nearly all of those who read these words, conversion took place almost without their knowing it. Baptized in childhood, reared in a Christian home and under the care of the church, they had never been conscious of living in any but the Christian way. Others may recall one or more special experiences of God's grace or particular choices, probably in connection with confirmation. With a few there may have been a real crisis in the process once or several times. Yet, Lutheran experiences of conversion usually are very different from Saul's. But they can be just as real.

The vital thing is not the manner of one's conversion but the present reality of one's Christian living. At this point there are tempting bypaths for discussing the relation of infant baptism to conversion and of sanctification or growth in grace to it all. However, when one walks in the Way, relies upon the Truth, and hopes for the Life even

as he lives it, that one is in Jesus Christ, converted.

Paul's conversion was sudden, dramatic, violent; a crucial turning point and a drastic right about face. The profundity of it can scarcely be fathomed. Here Luke describes it for Theophilus just, undoubtedly, as Paul had told him the story of it. Later Luke reports what Paul told the Jerusalem mob about it (22:6-11) and Agrippa (26:12-18). (Luke may have been present on both occasions.)

ALWAYS men's profoundest spiritual experiences can be understood only by sharing. They cannot be put into adequate words. Imagine trying to tell someone what sorrow is like!

Luke has done well, however, in revealing the inner experience of Saul. He was physically shocked so that he was blinded and prostrated; but he could then be led. He was spiritually done to death; but he was reborn. There was light and a voice; then Paul saw and heard as he had not seen and heard before. The Lord was in it and Saul recognized him. He was called to work for Christ and he became ready to serve with his whole being.

Now Saul had a new idea of Christ: not a crucified imposter; a living Saviour and Master. He had a new view of religion: not implacable keeping of the law; loving fellowship with God and man in Christ. He had a new work: not killing supposed blasphemers; leading lowly sinners into eternal life by grace through Christ.

In many respects, Leo Tolstoy's description of his own conversion describes Saul's in the fewest and plainest words: "What was good and what was bad had changed places."

Vacation's End

THE HOTEL ROOM looked as bare and impersonal as the day we arrived. Every trace of our occupancy had gone when the sour-faced old man carried out our bags. "Been doing this for 30 year," he had snapped in answer to Jerry's offer of assistance. "Don't aim to give up yet awhile." And off he had staggered with the load.

Just to be sure, I checked the closet and bureau drawers once more. They were entirely empty. There was no sign that we had ever been here. Yesterday Jerry's fishing tackle had stood in the corner. His books had occupied the bedside table. My cosmetics had livened up the bleakness of the dressing-table and my magazines and knitting had added a gay note to the lamp-stand by the easy chair. Now the room was ready for the next occupants and whatever they should bring to it. Jesus' parable of the empty soul flashed across my mind. In his travels up and down his native Palestine had he looked at a place he was leaving and wondered what impress he had left?

But people don't go to a summer hotel to change it. They go to be changed—to leave behind the tensions and cares of the past year and take home strength and a fresh outlook for the future. I wondered idly how many succeed. My guess was that most people take away pretty much the same self they brought.

"MOTHER," CALLED JOAN, rushing down the corridor from the elevator, "aren't you ready? Daddy's got the car filled up with gas and oil and Mr. and Mrs. Connors have said good-bye to us three times. What are you doing?"

"Just checking up. Sure you have everything from your room?"

"Everything but my movie magazine, and I don't want that."

"You don't? Seems to me I had quite a time to get you to part with any last year."

"That was last year. I was only 12."

"Oh, I see. Well, come along. I think I'm really all set."

We stepped into the elevator and Joan pushed the buttons with studied non-chalance. In the lobby Jerry was still saying good-bye to the Connors.

MRS. CONNORS HURRIED toward me. "Good-bye, my dear. A safe journey to you. I'm so glad you won't be traveling on the week-end. Such dreadful accidents. Though you can never really be sure of not meeting a reckless driver even during the week. I was just telling your husband about my cousin—the one who lives in Palmyra, you know—" In the week we had been at *The Lodge* I had learned to know not only Mrs. Connors but the various branches of her family as well.

"I'll tell Mrs. Lathrop about it as we drive along," Jerry came to my rescue. "We must be on our way or we won't make home by dark."

"Of course. Good-bye, dear." She leaned confidently against her husband and the big man beamed his farewells. I thought of Jerry's comment, "He seems very fond of her. I guess he listens till his ears get numb. Then he goes fishing."

At last we were in the car. Even the elderly porter looked less sour as we waved. "Seems as though we have

friends everywhere we go," Joan remarked. I think it's nice."

I thought so too. As I looked back over our vacation it seemed full of friendly people. There were the Hartmans on whose farm Mark is working this summer, the other "paying guests" at the near-by farmhouse where we stayed for a few days, the people at *The Lodge*. Had it been too many? For some years we had tried to take at least part of our vacation at some secluded spot where Jerry could be free of the constant demands upon his powers of social adjustment. This year our plans had worked out differently and I wondered now whether we had been wise. People, people all year, and people, people on one's vacation hardly seemed like a sensible arrangement.

JERRY STRETCHED contentedly behind the wheel. The car settled to a mile-eating pace. The tires hummed over the concrete roadway. For a while we were silent as the forest scenery slipped by.

"Wish we could dig up some of those tiny Christmas trees," said Joan. "They'd be just the thing to plant behind the outdoor fireplace Mark is going to build when he gets home." Her thoughts were evidently far ahead of us on the road to Eastwick.

"Nicest vacation we've had in years," observed Jerry with a sigh that seemed to come from his toes. "Haven't thought about Eastwick or its problems since the first few days. Sleeping, fishing, talking to an entirely new set of people from different parts of the country—it certainly took my mind off myself."

"Then you don't think we'd have done better to try to get off by ourselves."

"No, Mrs. Lot. For me this has been perfect. Seems to me you have to fit any vacation to what you need at the

moment. And what I needed this year was just what we've had. But look here! Have I been selfish? Did you need the other sort of rest? I know I'm not the only one who feels the wear and tear of personalities and congregational problems."

"Look what I stirred up!" I laughed. "No, dear, I've had a wonderful time. I was just wondering whether I had been the selfish one—eating hotel meals instead of trying to feed woodland appetites with food cooked on a camp stove."

WE HAD BOTH FORGOTTEN Joan till her superior little laugh floated toward us. "Sounds silly to me. Why have a good time and then worry for fear you've been selfish?"

My husband threw back his head with a roar of laughter, but I wasn't quite ready to accept the criticism. I kept my tone light, however.

"When you are old enough to realize that a minister's vacation isn't just a few weeks to have a good time, but that it has a very important effect on his work for the whole year, you won't be quite so surprised at our wanting to be sure we've made the best possible use of the period."

"Well, I may not be very old or very bright, but I know neither of you is as grouchy as before we left Eastwick."

The remark came so close to impudence that I thought I couldn't let it pass, but Jerry laid his hand on mine. "Growing pains," he murmured under his breath. I took a firm grip on my sense of humor and smiled. In a few years our daughter would be able not only to express an opinion but do it tactfully.—And she was perfectly right. We were both "less grouchy," a good thing for us, our family, and the congregation at home.

Personal Problem Clinic

Unadjusted

I am a teacher in a trade school, and I have been pretty well satisfied with my position. But my wife died five months ago. Ever since Jane's death, my mother, 75, has been urging me to give up my job and move back home—on the farm. Mother never wanted me to leave home, and now she thinks my career is over, and I should return home. She says there's no reason for me to be so far away from home (110 miles). She can't understand that my big interests are in my work and in this community. Neither she nor father needs me, for my two unmarried sisters live with them. I wish I could get her to see things differently. Her dissatisfaction gives me some blue days since I have to face everything alone.

To your mother you're still a little boy who ought to come home. Some mothers (and fathers) can never give up their children, even after they've been away and on their own for a long time. This is especially the case with parents who have never traveled very much and have had little contact with the larger world and with other kinds of people. To them the old community is the center of the world to which all wanderers should return.

It is a poorly-based proposal that you should abandon a work in which you are only now reaching your peak of excellence and usefulness. Of course, if you were sorely needed, this might be considered. But, you are probably much more needed where you are. You would probably never be satisfied to give up educational work after having been in it so long, and a return to the old community would probably not prove satisfactory. You'd be a stranger there, and life would seem pretty dull.

Can't you enlist the help of your sisters, and some other friends in the neighborhood to help your mother to

see things as they are, rather than in such a fantastic way? Of course, under the circumstances she'll never change completely. But others can certainly help her to feel better about the situation. And your visits will assure her that you are not indifferent.

Childish Feelings

My little son, five years old, doesn't like policemen, people of other races, or anyone with an unusual appearance. How can I help him overcome such prejudices?

Where did the child get these feelings? He didn't inherit them. He had to learn them. Have you or your wife ever expressed such sentiments, directly or indirectly? Do other adults who come to your house, or other persons whom the little fellow meets, hold such views? And how about his playmates? Prejudices seep into one's thinking and feelings, unknown, unobserved, without direct expression.

Straighten out your own attitudes. And check those of the persons who associate with the child. Let example be above reproach.

Explain to the boy that policemen are his friends and protectors, that only bad people need to fear them. Help him also to see that people of all races were made by God, as were we, that God loves them, and that he wants us to love them too. Tell him that all races and colors are God's children, and all are much alike.

Make it plain that people's faces do not tell whether they are good or not. Very fine people may have strange, comic, or forbidding appearances. Encourage the sentiment that we ought to love and respect them, as we want others to love and respect us.

—EARL S. RUDISILL

Relief in Finland

An Experiment in Friendship. By David Hinshaw. Putnam. 147 pages. \$2.50.

This presents a case study of Quaker Relief Work in Finland as a sample of the relief work of the American Friends Service Committee, the service organization controlled almost entirely by Quakers, but including so many non-Quaker Christians on its staff as to be a type of true inter-denominational instrument. All profits from the book's sale are contributed to the Finland division of the Service Committee.

When a Christian starts out to do relief, he is immediately evilly tempted to forget his major purpose of relief and rehabilitation and bringing Christ to men, and is tempted instead to enlist members and develop machinery for his organization. The Friends Service Committee is handicapped mildly by the Quaker weakness in doctrinal and church phases, and even more by the wealthy nature of much of the Quaker constituency. But it is remarkably free from that key proselytizing temptation. It does demonstrate a unique and splendid emphasis on the use of staff personnel. It has perhaps more experience in Christian relief work than all the other Christian churches combined. It has produced remarkable results. And it has pioneered in developing the international peace work camp, the most effective Christian rehabilitation instrument I have ever experienced at home or abroad.

Allowance must be made for prejudice on my part because of my major responsibility for this program in Finland at the time the study was made. Those who know me well will seriously question the accuracy of the included exalted description of me and my work there.

Nevertheless this book seems to me a necessity for anyone with an important

responsibility for relief and rehabilitation abroad.

Much of the vivid, first-hand data with which it is filled will prove a Godsend to Lutheran pastors in presenting the needs of this 96 per cent Lutheran country as a sample of the call for Lutheran World Action. Since I have also a major responsibility for setting up the Lutheran World Action program there, I can assure Lutherans that the money they give will go quickly and speedily to fill the greatest need, and that the allocation to Finland will meet only one out of each 50 pressing needs for relief and rehabilitation that brings Christ to the hearts of men.

Oneonta, N. Y.

HERMAN KEITER

Structure of Life

What Is a Man. By Robert Russell Wicks. Scribner. 224 pages. \$2.75.

Using the Lord's Prayer as a kind of concealed girder which supports unseen the structure he is building, the author sets out to build the structure of life. This structure he seeks to make sound and sensible, and man its inhabitant, able by an understanding of himself, God and the world, capable of both keeping the structure from destroying him and himself from destroying the structure.

"The book deals not so much with the prayer (Lord's Prayer) itself as with the meaning of life behind this ageless formula."

The table of contents is worthy of note. It is divided into six major headings. These divisions contain a total of some 135 questions which the author endeavors to answer. These questions, which are listed under various topic headings, are pointed and interesting in themselves, for they seem to include all the questions which come to the mind of those who think at all about life, God, and the world we live in.

The author finds man to be a creature of

two natures, physical and spiritual. His task, under God, to use the material and physical to transform or be transformed into spiritual, as the potential power and drive of water is transformed in the dynamic force, steam. He finds good and evil never separate, but intermingling, and man finding himself required to choose often the lesser of two evils rather than between good and evil.

The stories and incidents which the author uses to illustrate the points he seeks to make are in themselves worth the price of the book. The book is a department store, filled with many things. You won't want to buy everything—some things you may not care for at all—but you will find much that is new and attractive and worth taking home.

WALTER COWEN

Jamaica, N. Y.

Nation under God

Faith and Freedom. By Russel J. Clinchy. Macmillan. 121 pages. \$1.75.

In the main, the four chapters of Mr. Clinchy's book represent the Enoch Pond Lectures given at the Bangor Theological Seminary in January 1946. He presents a workable definition of Liberalism and sketches its historical program. In his last lecture he identifies true Liberal Christianity as in essence Protestantism.

Rousseau is given credit for initiating the philosophy that began the breakdown of the ideas of man developed by Greek philosophers and by the Christian explanation of man and his relation to God.

In definite specific terms the author analyzes the effect of Rousseau, Darwin, and the Materialism of the 19th century that developed under the stimulus of scientific discoveries.

The struggle he presents is really the fight of Naturalism against Christianity, which has been continued since the era of modern science. This philosophy has affected religion, literature, the fine arts, and political theory.

The chief features and results of this

tragic controversy are presented clearly with the final lecture stating that true Liberalism is the essence of Protestantism and that thus Christianity offers the only sound plan that will uphold the dignity of man, the freedom of man in the modern scene, and the certainty of his destiny in a world made with a purpose by God.

THOMAS L. CLINE Philadelphia, Pa.

Need in the Pulpit

Preach the Word. By Roy L. Smith. Abingdon-Cokesbury. 128 pages. \$1.00.

In the title, *Preach the Word*, the author, editor of *The Advocate*, sets forth the great need in preaching today. I am sure that all of us know that never in the history of the world has there been more preaching than there is today. However, the results are not as great as we would expect them to be. Dr. Smith would call our attention to the fault—the absence of Biblical preaching.

The lectures which constitute his volume were delivered to theological students at the Perkins School of Theology, connected with the Southern Methodist University, and bear the titles, "The Word of the Prophets," "The Word of the Scholars," "The Word of the Apostles," and "The Word of the Believers."

In language that ordinary people can understand, the lecturer sets forth in story form the great personalities who have stood in the pulpit since the beginning of the Christian era. Very deftly, he shows the content of their messages as they faced the critical times in which they lived.

"The Word," declares Dr. Smith, "is not the simple thing it is sometimes made to sound . . . it is as complex and variegated as life itself, for it was born of life." However, it is the Word which is needed to meet the needs of our day and generation.

I am happy to recommend this volume not so much because of its contribution to the art of preaching, but rather because it shows us what we should preach in our bewildered times.

IVAN H. HAGEDORN
Philadelphia, Pa.

Across the Desk

There are times when the numerous "complications" which an important political decision involves, baffle an individual. It seems to us that the element of time which has been cited by President Truman and by congressional leaders is beyond the power of an individual citizen to evaluate. Such "common folk" either follow their party leader or they "lay the question on the table." The ideal of the form of government under which we live is that each citizen should reach a conclusion of his own relative to current issues. A state of bewilderment or even of indecision among the common people creates a severe complication of civil authority.

A real case

But there is a concrete situation that was brought to our notice on which postponement of decision until the year 1948 is not possible. We state the case.

The tenant in an apartment house has received forewarning that the rental of her apartment will be doubled as soon as certain minor "improvements" can be installed, under the cover of which something more than the legalized 15 per cent can gain approval on an appeal to the courts. The tenant cannot afford the increase in rent and asks what she shall do.

There are several alternatives, to some of which our attention has been called. She can vacate her apartment and occupy cheaper quarters, if she can find them. She can then and therefore join the communist party and help deprive grasping landlords of their control of rent.

Or she can seek shelter in the home of relatives. This will probably mean

domestic friction and certainly inconvenience to all concerned. All of them can appeal to civil authorities, among them the congressmen at Washington. These, by the way, have very definitely invited their constituents to express their views by letter.

A third alternative, which seems to us to have some merit, is sponsorship of her situation by the group of Christians who are the congregation of which she is a member. In case a "dispossession" decree is granted her landlord, there will doubtless be the privilege of an appeal to the courts of her city. She should be enabled to present a petition signed by the individual fellow believers requesting legal protection against an unjust demand. The case should be permitted to reach the public press as well as the church press. There are instances available for citation in which a word from an ecclesiastical authority has been of decisive influence, and that in an unjust cause.

That there may be no misunderstanding on the part of our readers, we state concisely that a principle of the Christian Church since the days of gathering in the catacombs of Rome has been co-operation for the mutual protection of those associated in the worship of our Lord. The charge is made, and apparently is well based, that recognition of the community of believers has become more of a dogma than a doctrine. We do not undertake to settle that problem, but we are quite ready to affirm that this member of the Christian church can and ought to have the co-operating support of her fellow believers at a time when she is obviously in need of

assistance and in a case where championship of her cause will be at the same time a help to others similarly harassed by postwar difficulties.

The power of "the community"

It is our personal conviction that one of the negative forces constantly acting to injure our way of life is that which antagonizes the social energies of neighborliness. These energies are in the class with other constructive forces upon which we depend for uplift. Their operation is seen when the folk dwelling in a locality undertake to provide themselves and coming generations with helpful agencies which are of common benefit. It is not exactly the "communion of saints" to which we refer in the Apostles' Creed; that is an articulation which is the product of faith in our Lord. But as is often observed at secular activities, there are community forces which operate to produce what is of general benefit. Our public schools, our hospitals, charitable institutions, and in fact an efficient government, have their origin and maintenance in what we call "the community." What is often described as a good neighborhood is in fact a group of people who have a mutual interest in each others' welfare.

Another means of measuring the power of a community is seen in the efforts put forth by evil-minded, self-seeking citizens who work to create friction among the people who ought to work together and who would be closely associated if they were let alone. The spread of discouraging information, the assertion "It cannot be done," and the charge that "every man has his price" and therefore is only apparently active in behalf of his neighbor's welfare, often indicate the forces of evil in their ef-

forts to antagonize the work of those who labor to make ours a better world.

We suggest as the most potent form of false teaching and of destructive social activities the widely current assertion that we each have the right to do as we please. Through the attractive proclamation of this "freedom of the individual," we have seen Americans surrender regard for the Lord's day, allow the spread of improper pictures, endure corruption in political management, and finally become the victims of a "generation" that knows not God.

"So what?"

Once more we pay tribute to the value of such cautiousness as will constantly protect and regard the priority of the kingdom of God over any earthly community. But an expression of the Kingdom of God as it is in the midst of us creates a relationship of the kingdoms of this world in which we live until our Lord receives us into the company of the saints through the doorway of death. No one need be so foolishly idealistic as to ignore the evil effects of wrong thinking and wrong doing which constantly assail the believers in Christ with temptations. As individuals it is our duty to support what has as its major purpose the winning of people to the higher way of life. They should be in active opposition to vice, crime, superstition, ignorance and the secularism that mock eternal justice and deny individualism. As individuals we are hostile to the encouragement of certain "isms." We rate them as opponents of the Gospel and as dangers to the faith of the people. We need also to realize that group resistance which has originated in leadership is the only form of strategy that can even partially prevail over them.

—NATHAN R. MELHORN

They Served 204 Years

By ROBERT E. GASTON

Four veteran ministers of the Synod of Kansas and Adjacent States, whose service to the church totals 204 years, attended the recent meeting of synod at Hays, Kan.

From left to right they are Dr. Fuller Bergstresser, Abilene; Dr. C. F. Wiest, Hays; Dr. E. E. Stauffer, Wichita; and Dr. B. F. Lantz, New Cambria, who has re-



tired after 36 years of ministry at St. John's Church, Salina.

Dr. Bergstresser was ordained in 1894. Drs. Stauffer, Lantz and Wiest were ordained in 1898. The four pastors have served 200 years in the ministry in some capacity and all are still active. In addition about four more years may be credited to their account if their service is taken from the time they were licensed to preach.

The four pastors have rendered 168 years of ministry in the Kansas Synod if Dr. Stauffer's time is included when he was president of Midland College, Fremont, Nebr., an institution supported by the Kansas Synod. Dr. Wiest resigned from the active pastorate of Trinity Church, Hays, in 1920, but was at the same time elected pastor emeritus. The same year he became head of the department of philosophy and Biblical literature at Ft. Hays (Kansas) State College but in all of the intervening years has supplied Lutheran and other Protestant pulpits in the Hays area. He is at the present time giving his services to

Excelsior Lutheran Church, Wilson, Kan., as supply pastor.

Dr. Stauffer has continuously held his membership in the Kansas Synod for 50 years. He resigned on May 4, as pastor of St. Paul's Church, Wichita, where he has served 25 years.

Three of these pastors are former presidents of the Kansas Synod. All have served on important synodical assignments. Dr. Stauffer and Dr. Lantz together have served nearly 50 years on the Board of Trustees of Midland College and each in turn was for a number of years president of the board.

Rural Institute Held in Kansas

By ROBERT E. GASTON

"In too many instances the church has worked rural areas for the church's benefit instead of serving the fields. The church needs to recognize its responsibility to help individuals in rural areas grow into a higher relationship with God and their neighbors and to instill in them a sense of duty to their community."

This was the conclusion of almost 60 pastors who met for the Central Plains Rural Institute, Lindsborg, Kan., July 28-Aug. 1. All branches of the National Lutheran Council were represented. Clergymen from Iowa, Nebraska, Colorado, Kansas, and Missouri attended the sessions at Bethany College.

Featured speakers were: Dr. A. D. Mattson, professor at Augustana Seminary, Rock Island, Ill.; the Rev. E. W. Mueller, director of the rural church life program for the NLC Division of American Missions; Dr. Walter C. Lowdermilk, assistant chief of the Soil Conservation Service, U.S. Department of Agriculture. Dr. Lowdermilk was formerly a missionary in the Orient.

A plea was made for pastors who will dedicate their lives to rural work instead of using the rural parish as a stepping-stone to city work. Pastors who are specialists in rural life are needed.

Baltimore Lutherans Plan Hospital; W. W. Smith Donates Money and Land

By LLOYD M. KELLER

BALTIMORE—A Lutheran general hospital and medical center, a Lutheran home for the chronically ill, and a convalescent unit are planned for construction in the near future to meet a hospitalization welfare need in Baltimore.

Impetus to immediate steps for construction of the first unit—the home for the chronically ill—was recently provided by a cash donation of \$50,000 from a prominent Lutheran layman and retired business man of White Marsh. The donor, William W. Smith, has also given 50 acres of land at Cowenton Avenue on Old Philadelphia Road for the site of the home. Estimated cost of the home exceeds \$250,000.

Establishment of a general hospital and medical center, to be built in the city of Baltimore, has the endorsement of more than 50 leading physicians of the city, the ministerial associations and the inner mission and welfare societies of the United Lutheran Church, American Lutheran, and Missouri Synod churches of metropolitan Baltimore. Site of the medical center has not yet been determined. It will include a school of nurses, doctors' offices and emergency clinics.

Dr. Winford H. Smith, former superintendent of the Johns Hopkins Hospital, is acting as a consultant to the Lutheran association.

Officers of the Lutheran Home and Hospital Association are the Rev. Millard W. Glessner, president; Theodore W. Katencamp, vice president; the Rev. Leon N. Zahn, secretary; Dr. Henry L. Wollenweber, treasurer.

THIRTEEN ULC CHURCHES in Baltimore conducted vacation church schools with an average enrollment of 140 and an average daily attendance of 100. A total of 1,822 pupils between the ages of four and 14 were enrolled. Ascension, Luther Memorial, St. John's (Pimlico), St. John's

(Brooklyn), St. John's (Linthicum Heights), Trinity (West Baltimore), Holy Comforter, Epiphany, Christ, Salem, Reformation, and Our Saviour congregations had their own schools. St. Mark's and First Church (Ellicott City) participated in interdenominational schools. One school paid its teachers. The average length of school period was two weeks.

CHILDREN of the St. John's Church (Pimlico) vacation school raised enough money to send a heifer to refugee children in Europe. The four-weeks' school had 140 children enrolled and paid its 10 teachers and nine assistants. The children brought offerings of \$180 toward operation expenses of the school, and raised \$165 additional for the heifer.

CHURCH OF OUR SAVIOUR (Lansdowne) vacation school children brought \$50 in offerings for Lutheran World Action.

ST. JOHN'S CHURCH, Brooklyn, operated three vacation schools simultaneously for a period of two weeks, one in the morning, another in the afternoon, and an interdenominational school at the Community Center. Total enrollment was 400; average daily attendance, 250. St. John's Young People are operating a "League on Wheels" program, traveling each Sunday afternoon to some park in the St. John's school bus. Seventy men of the church have co-operated in painting the church interior.

EPIPHANY CONGREGATION presented the Rev. Augustus Hackmann a set of silverware as an appreciation gift on his 10th anniversary as pastor June 1. During the decade the communing membership increased from 295 to 798. The support of the Rev. Wesley L. Sadler, missionary to Liberia, was assumed. The congregation now plans to build an additional \$100,000 educational unit.

ST. MARK'S-INCARNATION CHURCH, Washington, celebrated the 60th anniversary of St. Mark's congregation June 15. Dr. J. C. Bowers, pastor of St. Mark's, 1902-1908, preached the anniversary sermon. St. Mark's-Incarnation will be host to the meeting of the Eastern Conference Oct. 20.

REDEEMER CHURCH, Washington, has raised

\$1,305 toward the purchase of a portable organ. Altar, pulpit and lectern antependia and other sanctuary appointments were dedicated June 29. A dossal was presented by Charles and Harrison Wright, chancel curtains and door drapes by Mrs. Beatrice Tompkins and daughters.

WELFARE

"A decent place to go"

A cab pulled up in front of the Lutheran Service Center across Lafayette Park from the White House in Washington. Miss Mildred Winston, staff member of the ULC Board of Education, was about to pay her fare when the driver asked if this were the place she worked.

"Yes, our office is in this building," she

said. "Why do you ask?"

"I'm just interested," he answered. "I brought hundreds of soldiers and sailors here during the war. Many times I drove them here on my own when they wanted to find a decent place to go."

"You mean they asked you to take them to a good place, and you brought them here?"

"That's just what I mean, lady. Lots of these fellows didn't want to go to the juke joints, but didn't know any other place. I remember one fellow in particular. He asked me where he could spend a quiet evening without having to drink, and without having girls use him for a meal ticket. I told him the Lutheran Service Center was just the place."

Thoroughly curious, Miss Winston asked if the cabbie were a Lutheran.



ATTENDING the Lutheran Children's Workers' conference at St. John's Church, Des Moines, Iowa, July 23, were Miss Mabel Elsie Locker, left, assistant editor of the ULC Parish and Church School Board; Miss Eleanor M. Stelzner, secretary of children's work with the Parish Board; Mrs. F. J. Weertz, Des Moines children's leader; and Mrs. Earl K. Bodie, North Carolina synodical secretary of the Children of the Church. Children of the Church secretaries from 11 states discussed their problems at the meeting

August 20, 1947



ALERT to new ways of presenting the Gospel, Pastor Willard Borchers, St. John's Church, Dayton, Ohio, uses a wire recorder-phonograph to reproduce his Sunday services for shut-ins. Here Mrs. Mary Godfrey, who has been a member of St. John's for 50 years, and Mrs. Anne Ebeling and her son, Carl, join the congregation in the confession and absolution.

Pastor Borchers has already found many other uses for his recording apparatus. A bride-to-be has his promise that her wedding ceremony will be completely recorded so that an aunt, bedfast with a broken limb, will miss no part of the spoken vows. Recently an ill officer of the local Brotherhood sent a recorded message to the group, and they in turn, returned greetings to him.

"No, I'm a Methodist," he replied, "but my wife's a Lutheran. That's how I found out about the place. But that doesn't matter. I understand everyone is welcome here."

Where are they?

WANTED: Names and addresses of service men and women who are in Veterans Administration or other hospitals as patients or personnel.

The chaplaincy service of the Division of Welfare of the National Lutheran Council has sounded an urgent call to all pastors and congregations for such information. They request that it be sent at once to "Chaplaincy Service; Division of Welfare; 736 Jackson Place, N. W.; Washington 6, D. C."

Child welfare venture

Experiment in the care of children will begin in Wisconsin, Sept. 28, when the Milwaukee cottage of the *Homme Children's Home* is dedicated. Under the new plan children will live in homes scattered across the state instead of in one large building.

With room for 12 children, the cottage in Milwaukee will be the first to be completed. Others will be located in strong Lutheran communities that are easily accessible to one of the offices of the Lutheran Welfare Society.

Main speaker at the dedication services will be the Rev. H. J. Whiting, consultant in the field of welfare for the National Lutheran Council.



Colorful celluloid buttons (illustrated above) identifying the Ambassadors. The button has the figure of Christ and the Greek initials for Ambassadors for Christ.

Community Ambassadors
(Blue Background) (NC368)

Class Ambassadors
(Gold Background) (NC369)

40c a dozen; \$2.50 a 100

SEE
CATALOG 84
FOR OTHER
ENLISTMENT
PROGRAMS

Combating absenteeism and discovering new members—the twofold objective of this popular enlistment program.

Simple to organize and easy to operate, the plan consists of dividing the school into Class Ambassadors and Community Ambassadors. Class Ambassadors are responsible for following up absent members while Community Ambassadors have the task of winning new members.

Identifying buttons, cards, pamphlets, progress charts and general literature are all available.

Plan now to begin using the "Ambassadors For Christ" Program this Parish Education Month.

Survey Cards

A convenient form for making surveys of inactive students and non-members of the church school. (LS91)

• 50c a 100

Given Name		Age	Church Affiliation		Attends S. S.		
Address		Age	Name of Church		Local	Yes	No
Children at home:							

Family Name				Tel. No.		Attends S. S.	
Address				Church Affiliation		Yes	
Given Name		Age	Name of Church		Local	Yes	No
Father							
Mother							
Children at home:							

(OVER)

Individual Follow-Up Card

An excellent card system for following-up on non-members of the church school. Reverse side has space for records of visitation. (LC91)

75c a 100

INDIVIDUAL FOLLOW-UP CARD

Name _____ App. age _____

Address _____

If child: _____

Father's name _____ Church _____ Active? _____

Mother's name _____ Church _____ Active? _____

Source of information _____

Relation to church, Sunday school, organizations, etc. _____

Prospect's excuses and other information _____

Visitor's rating of prospect Good _____ Fair _____ Poor _____

(over)

ORDER FROM THE BRANCH NEAREST YOU

The United Lutheran Publication House

1228 SPRUCE ST., PHILADELPHIA 7, PA.

Chicago 11 Pittsburgh 22 Columbia 3, S. C.

Baltimore 1

Los Angeles 5

Three New York Conference Pastors To Instruct in Lutheran Colleges

By HENRY W. SNYDER, JR.

MANHATTAN—Three young pastors of the New York Conference have resigned from their pulpits to take up teaching positions in Lutheran schools this fall. The Rev. Otto Reimherr of Redeemer Church, Yonkers, will join the faculty of Wittenberg College, Springfield, Ohio, as an instructor in religion. The Rev. George Forrell of St. Peter's Church, the Bronx, will teach philosophy at Gustavus Adolphus College

in Northfield, Minn. The Rev. Henry Schumann of Bethany Church, the Bronx, will teach Bible and comparative religion at Hartwick College, Oneonta, N. Y. All three pastorates will be vacant after Aug. 31.

THE FALL MEETING of the New York Conference will be held Sept. 17 in St. Peter's Church, 54th Street and Lexington Avenue, Manhattan, Dr. R. F. Auman pastor. A significant feature of the afternoon session will be a report by visitors to the recent Lutheran World Federation meeting in Lund, Sweden. The evening session will be a symposium on "How to Undergird the Whole Financial Effort of the Local Church," with a broad exchange of ideas among all pastors and laymen present.

GROUND WAS BROKEN early this summer for the new additions to the Marie Louise Heins Home at the Wartburg Orphans' Farm School, Mt. Vernon, N. Y. The enlargements will add to the "Wartburg's" facilities for old age care. The Rev. John H. Frenssen is the director.

REDEEMER CHURCH, Scarsdale, broke ground for the first unit of its new building at an impressive service, June 22. The Rev. Glenn H. Rudisill, pastor of St. Paul's Church, Parkchester, preached the sermon.

The new building, to be used later for the parish educational program, will occupy about a third of the congregation's large and strategically located corner lot at Murray Hill and White Plains Post Road. Dr. Altman K. Swihart is the pastor.

CAMP WILBUR HERRLICH, Towners, N. Y., a summer camp for underprivileged Lutheran children, celebrated its 25th anniversary July 26. The camp is supported and staffed by the Lutheran Inner Mission of New York City.

NEW BY-LAWS were adopted at the adjourned meeting of the Lutheran Welfare Conference, June 24, in St. Luke's Church, Manhattan. The by-laws increase the delegation of each agency in the council from three to four. Congregational members of the council are accorded each one vote and synods are invited to council membership. Each Lutheran body will be allowed two voting delegates in council meetings

A warm welcome awaits you
At the end of the Lewis and Clark Trail
At
**OUR SAVIOUR'S
LUTHERAN CHURCH**
Temporarily located in the Strand Theatre
Broadway at Downing
Seaside, Oregon
Paul Wm. Funk, Pastor
Worship Service—11:00 A. M.

HOLY TRINITY LUTHERAN CHURCH
28th Avenue South and East 31st Street
MINNEAPOLIS, MINN.
PASTOR—Carl H. Bartsch, D.D.
Student Assistant—George Lundquist
ANNOUNCES SUMMER SCHEDULE
OF SERVICES DURING JULY AND
AUGUST
Two Services 9:00 and 10:45 A. M.
Church School 9:00 A. M.
CELEBRATION OF THE LORD'S SUPPER
First Sunday of each month 8:00 A. M.
First Wednesday, 8:00 P. M.
WELCOME TO OUR SERVICES

ST. PAUL'S LUTHERAN CHURCH DENVER, COLO.

E. W. Harner, D.D., Pastor
SUNDAY SERVICE
11:00 A. M.
16TH AVENUE
at Grant St.
One block north of the
State Capitol



and one representative on the board. These changes were instituted to give agency members of the council more authority in its affairs and to make an opportunity for synods to assume a portion of the responsibility for welfare work in the New York area.

THE REV. CHARLES O. THOMPSON has resigned as the executive missionary of the Lutheran Inner Mission of New York City, his resignation to be effective when the board of the Inner Mission has named his successor.

DR. FREDERIC SUTTER, pastor of Trinity Church, Staten Island, observed the 50th anniversary of his ordination at a service June 27. For the past 40 years he has ministered in his present pastorate, to one of the largest memberships of any church in the New York Synod.

Evangelism Stressed by Dr. Mumper At Chautauqua Lutheran Assembly

By WRAY C. SMITH

DAYTON—"This spring a commencement speaker said, 'Around the world today people are groping—and griping, sometimes both.' That which is needed to end at least the groping is Christ. The challenge today is for us to give Him to the world. It is not a new challenge. Jesus said, 'You will receive power . . . you will be witnesses of me.'"

With these words Dr. J. Harold Mumper, an editor for the Parish and Church School Board, began his first address to the Lutheran Assembly, July 27-Aug. 1, at Chautauqua, Ohio.

Nearly 250 Luther Leaguers and many adults listened to his practical application of Jesus' commands to start evangelism at home only to continue it throughout all the world. This address came after the leaguers had enjoyed recreation and a picnic lunch, despite a 50-mile-per-hour gale and storm.

Regular sessions of the assembly opened July 28 with Dr. Mumper conducting the

Bible hour. Pastor Russell Olson, Hilltop Church, Columbus, conducted the week's deliberation on great Christian literature, such as *Pilgrim's Progress*, works of St. Augustine, and some of Luther's writings. Missions were discussed by Pastor Henry Whiting, from the Chicago office of the National Lutheran Council.

Four pastors alternated in the sessions on youth work. These were Pastor Walden Holl, First Church, Johnstown, Pa.; Pastor Joseph Frease, executive secretary of the

New York City

Visitors always welcome at

THE CHURCH OF THE ADVENT

BROADWAY AND 93RD STREET

Sunday Services at 11 A. M.

HENRY W. SNYDER, JR., Pastor

Come to

ATLANTIC CITY

For Surf, Sand and Sunshine

WORSHIP IN

ST. ANDREW'S BY-THE-SEA LUTHERAN CHURCH

Michigan and Pacific Avenues

Richard F. Garnet, Pastor

CHURCH SCHOOL	10:00 A. M.
THE SERVICE	11:15 A. M.
VESPERS	8:00 P. M.



When in

MILWAUKEE

Come to

REDEEMER

1905 W. Wisconsin Ave.

REV. A. A. ZINCK, D.D.

Services at 9 A. M. and 10.30 A. M.

Out of town visitors are welcomed at Redeemer, the downtown congregation. Take Wisconsin Avenue bus, Wells or Clybourn St. cars west to Nineteenth St.

Luther League of America; Pastor Carl Driscoll, director of Christian education and youth work, Synod of Ohio; and Pastor Olson. Pastor Holl conducted youth vespers each evening. Pastor Driscoll offered the leadership training course, "My Preparation."

For general church information, "The Church at Work" was led by the Rev. Karl Henry of ULC Board of American Missions. Mrs. J. A. Fehr, Salem, Ohio, representative of the synodical Women's Missionary Society, led discussions in women's group meetings. Children were cared for in a primary group by Mrs. Paul Bressler, Germantown.

Pastor Paul Bressler, Emmanuel Church,

WANTED

At the Lutheran Home, Topton, Pa. Man or couple to serve as Supervisor of teen-age children. Must live in.

Apply Rev. W. K. Reinert, Supt., Topton, Pa.

WANTED

Parish Secretary in large congregation in city of 100,000 in Eastern Pennsylvania. Work is divided between office, leadership and visitation. Trained worker preferred. Salary will be based on training and experience. State age, experience and salary expected. Address: A.J.A. c/o The Lutheran, 13th & Spruce Sts., Philadelphia 7, Pa.

In St. Louis

A WARM WELCOME AWAITS YOU
at

**St. MARK'S
ENGLISH LUTHERAN CHURCH**

6337 CLAYTON ROAD
(Just west of Forest Park)

MARVIN F. SIELKEN, Pastor
THE SERVICE 10:45 A. M.

MESSIAH "THE FRIENDLY CHURCH"

Philadelphia, Pa.

DR. ROSS H. STOVER

Pastor

SUNDAYS

11 A. M. Morning Worship

at 16th and Jefferson

7:30 P. M. Evening Service

at Broad and Boulevard

7:30 P. M. Thursday at Broad

and Boulevard

**A Hearty Welcome
Awaits You**



Germantown, was general chairman.

HERE AND THERE: Lightning struck the 140-foot tower of First Church, Miamisburg, recently. The Rev. C. H. Starkey, pastor, reported that although several hundred dollars worth of damage was done, services were continued. The congregation will mark 126 years of history with a celebration planned late in the year.

Pastor James W. Miller has arrived at Covington to become the new pastor of St. John's Church of that city. . . . Pastor Robert E. Meister of the Versailles-Friedens parish has resigned to accept a call to Zion Church, Tipp City, effective Sept. 1.

CAMPS

Reaches 300 mark

With a gain in enrollment every year, the Summer Assembly of the Pittsburgh Synod this year reached the 300 mark and beyond that point many others had to be denied admission because of inadequate facilities. The assembly, stressing "Faith through Life," took place July 13-19 on the campus of Thiel College, Greenville, Pa. Director was the Rev. Paul E. Daugherty of Butler. Registrar was Miss Florence A. Beaver of the college. The faculty included Miss Edith Eykamp of the India mission field; Sister Mildred Winter, and Dr. J. Harold Mumper, both of Philadelphia; Dr. John Schmidt of Toledo.

Three in one

A triple feature was offered this summer at Camp Wa-Shun-Ga, near Junction City, Kan. The Kansas Synod sponsored a period for boys and girls, aged 9 to 14, July 12-18. The Luther League of Kansas and Adjacent States held its convention, July 19-20. A Luther League camp was conducted July 20-25.

About 200 young people attended the first camp and 100 the second. Dr. Erwin Spees of the ULC Parish and Church School Board was guest at the first period. He advised counsellors and taught a class.

Almost 60 leaguers, representing 18 local

The Lutheran

Luther Leagues, attended the convention. Officers elected were: Dean Kloepper, Lancaster, president; Louise Easterday, Wichita, vice president; Jeannette Owen, Abilene, secretary; and Eleanore Stolpe, Topeka, treasurer.

The Rev. Eugene Smith, Glasco, will succeed the Rev. George Whitticar, Tulsa, Okla., as one of the two synodical league sponsors. The new executive committee elected Elwood Landis, Wichita, director of public relations and editor of *Jack Rabbit*, synodical Luther League paper. Appointed officers include: Ruth Rinde, educational secretary; Catherine Barber, missionary secretary; C. A. Dunavan, life service secretary; Bob Hurley, pocket Testament secretary; Mrs. Thelma Hogrefe, intermediate secretary; Helen Livers, young adult secretary.

Conference officers elected at the convention were:

Southern Conference: Elvin Bumgarner, president; Bob Gaston, vice president, Gynith Giffin, secretary-treasurer.

Eastern Conference: Bob Stolpe, president; Grace Endacott, vice president; Clarice Buttrom, secretary; Charlene Ulsh, treasurer.

Western Conference: Billy Kieth Gilbert, president; Jane Wilson, vice president; Lowell "Shorty" Halderson, secretary-treasurer.

Co-operation in California

For the first time the Lutheran Bible Camp of Northern California, Mt. Hermon, was sponsored by churches representing different bodies in the National Lutheran Council. Between July 7 and 13, a total of 255 young people registered. They came from the following churches: Augustana, 114; Evangelical Lutheran Church, 53; American Lutheran Church, 35; United Evangelical Lutheran Church, 26; ULC, 25; Suomi Synod, 2.

Camp officials were: The Rev. Roland B. Wiederanders, ALC, director; the Rev. E. A. Heye, ALC, registrar; Andrew Forsberg, Augustana, treasurer and dean of boys; the Rev. Douglas L. Jacobson, ELC,

camp chaplain; the Rev. Alfred M. Karlstad, ELC, music director; Miss Elsie Hendrickson, Suomi, dean of girls; the Rev. Ted Youngquist, ULC, recreation director.

Johnstown Layman Presents Organ To Boyhood Church at Lavansville

By RALPH W. BIRK

ALTOONA—A new electric organ and set of chimes were dedicated in Mt. Calvary Church, Lavansville, the Rev. C. A. Shilke pastor, the evening of June 29. The organ was presented by Frank D. Baker, prominent layman of First Church, Johnstown, in memory of his parents. The chimes were presented by Mrs. Frank Baker in honor of her husband and his

Hamma Divinity School

The Theological Seminary of
Wittenberg College

For catalog and information address

Dean E. E. Flack, Th.D., D.D., Springfield, O.

What Shall I Do?

Young people ask — Who can advise?

The answer is based on serious study of the things that undergird life.

Marion College

Concentrates training in the first two years of college.

Gives fundamental courses with Christian interpretation.

Provides opportunities for natural religious growth.

Special courses for unusual talents.

"The only junior college in the United Lutheran Church"

For information write—

The Rev. Henry E. Horn, President
Box K, Marion, Virginia

boyhood church.

The sermon was preached by the Rev. Waldon M. Holl. Albert N. Bailey, Jr., of Johnstown gave a short organ recital at the evening service.

A SERVICE OF DEDICATION was held in Zion Church, Meyersdale, the Rev. Howard K. Hilner pastor, July 27, when a set of tubular organ chimes were received as a gift from the Maul family and dedicated. Robert N. Roth of Somerset, organist at Franklin and Marshall College in Lancaster, presented an organ recital in connection with the special service.

The **LANKENAU SCHOOL**

Founded 1890

BOARDING AND DAY SCHOOL
conducted by deaconesses of the Lutheran Church

AIM: To lay a firm foundation in the formative years of a girl's life for truly cultured womanhood well grounded in the evangelical Christian faith.

Lower and Upper School
College Preparatory and General Course
Beautiful suburban campus

For information address

SISTER LYDIA FISCHER, Principal
3201 W. School House Lane
Philadelphia 44, Pa.

NORTHWESTERN **LUTHERAN THEOLOGICAL** **SEMINARY**

MINNEAPOLIS, MINN.

"At the Center of U. S. Lutheranism"
An experienced teacher at the head of every department
Fully Accredited

SCHOOL YEAR OPENS SEPT. 17

For catalog and information write to the president

PAUL H. ROTH
2827 Girard Ave., North, Minneapolis,
Minn.

The installation of the chimes is part of a general renovation program at Zion Church. These improvements include new roof, redecorating the sanctuary, repairing stained glass windows, new lighting system, organ renovation, exterior painting, masonry repointing, steeple repairs, basement window repairs and landscaping. The congregation is now planning to build a new parsonage next to the church. The entire improvement program is to cost approximately \$20,000.

A SPECIAL SERVICE July 6, followed by a fellowship dinner at the church, marked the 20th anniversary of the Rev. Andrew Rolik's pastorate at St. John's Church, Johnstown. The service was conducted in both Slovak and English and the Rev. Imre E. Vangor of Uniontown, administrator of St. John's congregation at the time of Pastor Rolik's arrival 20 years ago, delivered the sermon. Dr. Theodore Buch, pastor of Zion Church, Johnstown, was the guest speaker at the dinner session.

Realizing the need of a new and more adequate house of worship in a more suitable location the congregation recently purchased the United Presbyterian Church on Franklin Street near the center of town and expects to occupy the new location shortly.

JOHNSTOWN will be the site of the 10th annual convention of the Central Pennsylvania Synodical Luther League next July in First Church, the Rev. W. M. Holl pastor. The Johnstown delegation led all participating groups at the recent synodical convention at York having 54 district persons taking part in the three-day session. Miss Margaret McFalls of Altoona was re-elected president of the synodical league.

THE REV. JOHN D. ICKES resigned as pastor of the Glade charge in Somerset County, and began his pastorate in the Cairnbrook charge July 1.

THE REV. G. SUMMERFIELD HAAF was installed as pastor of the Karthaus charge Clearfield County, June 15, by Dr. C. F. Swank, synodical superintendent of missions.



Attendance Triples at Deaf Services in Harrisburg

TWENTY PERSONS attended the monthly service of worship for the deaf in Zion Church, Penbrook, Harrisburg, Pa., on the second Sunday in July. During the eight months in which these services have been conducted, the average attendance has increased from seven, and the general interest has soared. The Rev. George F. Harkins, pastor of Zion Church, ministers to the deaf in the sign language, and is assisted in the services by R. Russell Reithmiller, a senior in the seminary at Gettysburg. Following the service, a brief social is conducted monthly in the basement of the church.

FOURTEEN CHURCHES in the Harrisburg area conducted daily vacation Bible schools this summer with a total enrollment of more than 2,000 pupils. One of the most successful schools was conducted by Zion Church, Enola, the Rev. Emmert W. Colestock pastor. The school was conducted for a period of two weeks and had a total enrollment of 104. All but eight of these children were from Zion Church, whose Sunday school enrollment is only 321. At the close of the school, a pageant, instead of the usual recitation program, was presented by the children of the school.

BRIEFLY TOLD: The Rev. William Van-Horn Davies, pastor of Messiah Church,

Harrisburg, vacationed in New England, after supplying in Holy Trinity Church, New York City, where he had been asso-

CHOIR VESTMENTS

CLERICAL SUITS
CASSOCKS . . . SURPLICES
STOLES
RABATS - RABAT VESTS
COLLARS
BLACK CLERICAL SHIRTS

CHURCH HANGINGS

ALTAR LINENS

C. M. ALMY & SON, INC.

562 Fifth Ave., New York 19, N. Y.



Only \$35 to \$50

Secures This Electric Bulletin

Build your own cabinet from our blue prints, and we supply steel sign panel and letter equipment. Hundreds of churches are thus securing an electric bulletin at great savings. Send for information.

H. E. WINTERS SPECIALTY CO.
308½ E. 4th St. Davenport, Iowa



ciate pastor for 10 years. The Rev. Lewis C. Manges and his family conduct a Sunday school at Caledonia State Park each summer. With attendances of more than 100, Pastor and Mrs. Manges are assisted by clergymen and prominent laymen of the Lutheran Church who have cottages in or near the park.

Soap Rebuilds Church

Soap is a scarce item in countries ravaged by the war, but 148 bars were distributed to the people of Ebara Lutheran Church, Tokyo, Japan, by Pastor Takeshi Fukuy-

ama, June 1. He had received it from St. John's Church, Sayre, Pa., where children recently conducted a soap collecting campaign.

Poor members of Ebara Church received the soap as a gift, while members who could afford it made a contribution to the building fund. Situated in a suburb of Tokyo, Ebara Church was completely burned out during a raid.

The Rev. Franklin P. Smith is pastor of the Sayre congregation.

Redeemer Church Cornerstone Laid: Rufus Kern Celebrates Anniversary

By LUTHER SCHLENKER

READING—The cornerstone of the new Church of the Redeemer was laid July 27. The service was in charge of Pastor Edward Emmers. Laying of the cornerstone was performed by the Rev. Victor Kron-

inger, president of Reading Conference. Besides the customary date the gray granite cornerstone is inscribed with the official seal of the Church of the Redeemer.

Symbolic, the seal by interpretation means "Christ, our only hope through His Cross gains for us the victory eternal."

Located several blocks from the old church this new edifice at a more desirable location on a main avenue is the first unit of a larger plan. The present structure will provide a sanctuary for worship and facilities for Sunday school. Mr. Leon Frey is chairman of the building committee.

THE REV. RUFUS E. KERN recently celebrated his 25th anniversary as pastor of St. John's Church, Hamburg. Special services included addresses by Dr. Emil H. Fischer, president of the Ministerium of Pennsylvania, the president of conference and also three sons of the congregation who entered the ministry during Mr. Kern's pastorate: the Rev. LeRoy Bond of New Tripoli, Dr. Robert Kerstetter of Hollywood, Calif., and the Rev. Charles M. Kern

ADVENT LUTHERAN CHURCH

The downtown Lutheran Church of
Los Angeles, Calif.

1329 SOUTH ALVARADO ST.

HENRY SCHERER, Pastor

W. S. Dysinger, D.D., Pastor Emeritus

SUNDAY SCHOOL, 9:30 A. M.

WORSHIP, 11:00 A. M.

MEN'S SERVICE CLUB

(Wed.) 8:00 P. M.

PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroidery—Fabrics

Custom Tailoring for Clergymen

1837 Marking 110 years of service to the church and clergy 1947

COX SONS & VINING, Inc.

131 East 23rd Street, New York 10, N.Y.



EARN EXTRA MONEY SELLING

Christian Greeting Cards

Individuals and organizations are earning plenty of money with our superb, rapid selling line of Christmas, Every day, Birthday, Greetings, and Personal Notes box assortments. Lovely cards with wit and wisdom. The Excelsior. Learn about our unique FREE BONUS PLAN which adds dollars to your profits. Quick sales! Nice profits! Send for full particulars—TODAY!

SCRIPTURE GREETING CARD COMPANY

Box 9342, Dept 18 Philadelphia 26, Pa.

VESTMENTS

for Choir and Pulpit
Hangings - Ornaments,
Supplies, Etc.

Catalog free on request

The C. E. Ward Co.
New London, Ohio



of Ringtown.

During the 25-year pastorate, the Lutheran League, Boy Scouts, Children of the Temple, Women's Missionary Society, Orphans' Home Society, Mother's Bible Class, Men's Bible Class, and Girl Scouts were organized. In recognition of his service the congregation presented him a pulpit gown, two purses, an individual communion set, and an oil painting of the church.

COMMUNITY TWILIGHT SERVICES sponsored by the combined youth organizations of Berks County are being held during the summer months. Lutheran preachers participating are the Rev. Webster K. Reinert and the Rev. Paul J. Kidd.

MISS MARY BORTHWICK, missionary to India on furlough, spoke at the morning service in Schwarzwald Church recently. The service was sponsored by the mission division of the Women's Guild. She wore native garb and displayed an assortment of India lace.

THE REV. AND MRS. IRA W. KLICK were

guests at a covered dish supper held by the Women's Missionary Society of Grims-ville Church which Mrs. Klick was instrumental in organizing.

Pastor Klick recently retired after a pastorate there of over 20 years. He was presented with a life membership in the Women's Missionary Society and also a purse. Mrs. Klick was given flowers.

Speaker was the Rev. Luther Schlenker, whose father was a son and former pastor of the parish. Herbert Schlenker led the music. Mrs. Verna Reinert arranged the program.

THE REV. AND MRS. MARTIN L. ROTHENBERGER were guests at a reception sponsored by the Ladies' Aid Societies of the Stouchsburg parish to mark the inauguration of Pastor Rothenberger's work as pastor of the parish. The reception held in the grove adjoining Christ Church featured remarks by neighboring pastors, the Rev. M. M. Enders and the Rev. Luther Bealer.

UPON THE EXPIRATION of a life trust, St.

...A GREAT DOOR...IS OPEN

at the

LUTHERAN BIBLE INSTITUTE IN CHICAGO

Our new, enlarged quarters and strong faculty enable us, as never before, to provide sound Bible training for young people who wish to take part in the consecrated work of spreading God's word throughout the world.

TUITION FREE!

With no tuition charge for our specialized subjects and with inexpensive books, your work along the road as a Christian Disciple can easily be started. Systematic Bible training and radio opportunities through student Gospel broadcasts makes ideal preparation for Missionary work. Classes day or evening. Co-educational. G. I. Training.

Enroll Now for Fall Opening, October 13

Write for full particulars. Address

Allen R. Blegen—Dean, Suite 1201, 4754 W. Washington St., Chicago 44, Ill.



**Rev. Allen R. Blegen,
Dean**

Matthew's Church, Reading, will receive a one-sixth share in an estate of approximately \$30,000 bequeathed by Henry Otto Miller, a lineal descendant of Dr. Bodo Otto, surgeon general of the Revolutionary army.

1947 series and hope that many more will be interested in this project will come from its support so that we can have the lectures as originally scheduled. They are too good to postpone.

W. CARL SATRE

LETTERS

Don't Cancel the Lectures

SIR:

I note in THE LUTHERAN that the Knubel-Miller Lectures have been canceled because of lack of money. I hope that this forward step in the ULC will not be canceled this year.

I am enclosing a check for \$5 for the

1000 Rooms—1000 Baths
\$300 to \$600
single
\$5.00 to \$8.50 Double
 5 minutes to Times Square
 A Few Minutes from Anywhere
 Write for Maps and Booklet



Prince George Hotel
 14 East 28th St.
 New York 16, N.Y.
 Charles F. Rogers, Jr., - Manager

GOWNS

FOR CHOIR AND PULPIT

Select Moore Gowns for an inspiringly beautiful appearance for years to come. Styles for adult, intermediate and junior choirs in many beautiful materials. Write for FREE Choir Apparel Style Book C20, Pulpit Apparel Style Book CP70. Ask for Budget Payment Plan.

Confirmation Gowns—
 Rental or Sale

E·R·MOORE CO.

932 Dakin St. Chicago 13, Ill. 425 Fifth Ave. New York 16, N. Y.



DECEASED

Hermann R. Hauptmann

The Rev. Hermann Reinhold Hauptmann, 79, who had lived at the Tabitha Home since 1928, died suddenly July 17. He was born Feb. 18, 1868, in Saxony, Germany.

He came to America in 1904 and went immediately to Neudorf, Saskatoon, Canada, where he was ordained by the Manitoba Synod. He was then employed for four years in the Old People's Home at Muscatine, Iowa. Later he served congregations in Canada, Iowa, Nebraska, and Texas.

The Rev. E. C. Hansen conducted the funeral service at Tabitha Home. Mr. Hauptmann was buried in Lincoln, Nebraska, July 22.

Clara S. Ischinger

Mrs. Clara Seyfer Ischinger, mother of Dr. Robert H. Ischinger, pastor of St. John's Church, Reading, Pa., died in the Reading Hospital, July 15. She was 79.

In addition to Dr. Ischinger, she is survived by three children: Eric Ischinger, Rochester, N. Y.; Alfred E. Ischinger, Reading; and Mrs. Joseph LoSchiasvo, New York City. Interment was in Aulenbach Cemetery.

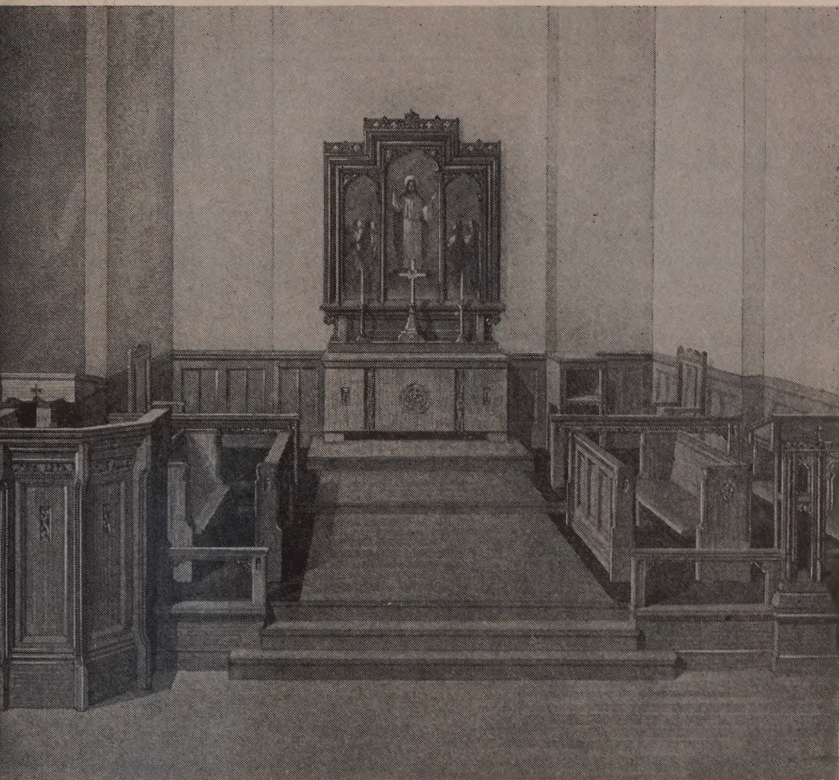
ULC CALENDAR

AUGUST

31-Sept. 1. Women's Missionary Society, North Carolina Synod. Lenoir Rhyne College and St. Andrew's Church, Hickory

SEPTEMBER

9. Nova Scotia Synod. Special Meeting St. Paul's Church, Bridgewater, 8 P. M.
 25-27. Women's Missionary Society, Indiana Synod. St. Mark's Church, Indianapolis



Restore The Old – Equip The New

Your church may have the grace of years and tradition. You want to keep that heritage.

Restore original beauty and improve it by replacement or addition of church furnishings selected from our many standard or custom designs.

If you are equipping a new church, you may need new chancel furniture. You may want altar brassware, communion ware, colored paraments. We are prepared to help you restore the old, equip the new.

You will receive individual attention to your specific requirements.

- LINENS
- VESTMENTS
- COLORED HANGINGS
- ALTAR BRASSWARE
- COMMUNION WARE
- CHANCEL FURNITURE

ECCLESIASTICAL ARTS DEPARTMENT

The United Lutheran Publication House

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

Chicago 11

Pittsburgh 22

Columbia 3, S. C.

Baltimore 1

Los Angeles 5

August 20, 1947

49

In conclusion

It's QUITE A THRILL to figure out in advance just how you're going to do something, to take into account everything that may happen, and then to have everything come out as planned.

And you are quite disgusted with yourself if you make some stupid error and then have to pay for it. For instance, in hurrying around Europe last month I left a pair of trousers in the room I had at the Schweizerhof Hotel in Zurich, and I'll probably never get them back.

Of course some mistakes can be serious. If you look back over American history you see how different the results might have been if our church could have sent six more pastors into Indiana or Manitoba as those areas were opened for pioneer settlers. But people back east thought they had enough problems in building their own churches and supporting their pastors. They never got stirred up to do what they could have done if they had seen things as we see them now.

Today we face the same danger of not foreseeing the future in the right perspective. Can we provide 100 new missionaries for China? Impossible. Too expensive. Or can we triple the amount of our help for Poland? Quite unlikely. Once more it is a question of money, and we have expenses at home.

PERHAPS WE ARE GOING to get stirred up within the next six months. Last week I went to the new movie, "And Now I See," prepared for showing in every ULC congregation this fall. In the best Hollywood manner this picture preaches the strongest sermon on giving which I ever heard. It aims straight and true at the real reason for

giving. It is sure to hold the attention of everyone who sees it.

Any congregation which fails to present this picture, and any Lutheran who fails to see it, will miss something of great value . . . worth infinitely more, I must admit, than the trousers I left in Switzerland.

This movie will not be the only means used by the church to arouse a high tide of loyalty and generosity among our people. We plan to let loose the full resources of the United Lutheran Church in an all-out effort during this time of world-wide crisis. How could we be content with anything less, when the world's need of faith and hope rings in our ears day and night?

Five and a half million dollars in ULC apportioned benevolence . . . two million dollars as the ULC share in Lutheran World Action . . . these are goals in our anniversary year of 1948. According to our past records these are very large sums, and impossible of achievement without intense effort.

EACH FAILURE of our great-grandfathers to do what they might have done has limited to some extent the amount of the total Christian personality which America has today. Our failures now would surely result in shrinking up some of the total Christian personality of the world which might exist in the next century. Now that life on this planet has become such a risky and hazardous affair, this margin of faith which it is now ours to win or lose may be the deciding factor.

Don't miss "And Now I See." And don't fail to do something about what it tells you.

—ELSON RUFF

The Lutheran

*We Like Those
Words—*

"LOW NET COST"



"That is one reason we placed our life insurance with Lutheran Brotherhood. We know Lutheran Brotherhood is operated exclusively for us and all other fellow Lutheran members. Because of this exclusive Lutheran membership, our insurance really is 'low net cost'!

"Our contracts give us the best of life insurance protection and allow us to share in the earnings (dividends) of the society.

"We know that money saved is money in the pocket, and we found out we did save money when we insured with Lutheran Brotherhood. Yes, sir! We like those words—Low Net Cost!"

"LOW NET COST"

life insurance is issued to Lutheran Men, Women, and Children ages from birth to 65. The members of Lutheran Brotherhood own the society, and they alone receive the earnings. There are no stockholders.

LUTHERAN BROTHERHOOD

LEGAL RESERVE LIFE INSURANCE FOR LUTHERANS

608 Second Ave. So.

Herman L. Ekern, Pres.

Minneapolis 2, Minn.



*The Carthage Field House
Two Complete gymnasia—one for women
and one for men.*

CARTHAGE

• Culture • Refinement • Spirituality

"In war or in peace, the foundation upon which rest the strength and the welfare of the State and Nation is the health and physical stamina of the people"—Dwight H. Green, Governor of Illinois.

For well-trained directors of physical education there is continuous and insistent call from public schools, Y.W.C.A., churches, social service agencies, industry and community playgrounds.

Physical education and modern sports are designed to meet the needs of all Carthage students. Through a personalized program, each student participates in the games and the development exercises that will give him most joy and benefit.

A LUTHERAN SCHOOL FOR LUTHERAN YOUTH

Serving the rapidly growing synods of the Mississippi Valley

Erland Nelson, President

Carthage, Illinois

